PROBLEMS OF LIFE

Selections from the Writings of

LYMAN ABBOTT

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Problems of Life

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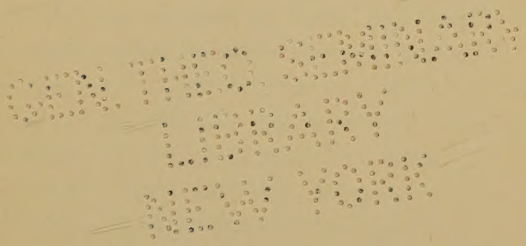
Selections from the Writings of

Rev. Lyman Abbott, D.D.

SELECTED BY

S. T. D.

WITH INTRODUCTION BY WASHINGTON GLADDEN



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INTRODUCTION

AMONG useful callings the work of an interpreter should take high rank. Need of interpretation is constant and urgent; Nature and Life must be interpreted; Revelation calls for an interpreter; men and books and events and the age in which we live all require interpretation. Prophecy is interpretation of things hidden or mysterious; art is interpretation of nature or of character or of the meaning of music. The interpreter finds high thought more or less obscurely expressed in words or works human or divine, and brings it down to the comprehension of those to whom he speaks. He is a mediator. It is needful that he should be able to trace the subtle movements of the minds which follow the loftier ranges of thought, and discern the larger and remoter implications of philosophy and science, and also that he should understand the mental conditions of those to whom he brings his message, who are often busy men, untrained in scholastic speculations and distinctions.

The teacher from whose spoken or published words the pages which follow have been gathered, seems to have been rarely fitted for this work of interpretation. His early training was most fortunate; for the household in which he was reared was one in

which the great virtues of simplicity and veracity were finely illustrated, and the art of making high things plain to the humblest mind was brought to perfection. In another respect, the early life of Lyman Abbott was a most valuable preparation for the work to which he has been called. It was a life compact with the strenuous theology and the firm traditions of New England orthodoxy, not in its ancestral form, but in all its thoroughness of evangelical doctrine and experience. Dr. Abbott knows as well as any one can know what are the ruling ideas of the men who have built the churches now standing on our soil,—what things are dear and venerable to them; and it would be impossible for him to doubt that the essential things for which they have stood are eternal verities. If the philosophical forms under which these truths have been held need re-shaping in the light of later knowledge, their substance endears and is as precious to him as it can be to any man. In his deepest convictions and experiences Dr. Abbott is at one with those of whom, for want of better name, we may speak of as Evangelical Christians; and when he seeks to bring to them the more abundant light which is breaking, in these latter days, out of God's holy word, and out of his wonderful universe, it is with a most sincere wish that they may lose nothing of the truth which they have held hitherto; it is only because he knows that the old wine-skin will not hold the new wine.

Introduction

Dr. Abbott's early work was careful and reverent, revealing the industry and faculty and candor by which all his later works have been distinguished. His Life of Christ, his Commentaries, and his Dictionary of Religious Knowledge made him known to many as an earnest and fair-minded investigator, and an instructor who knew how to teach because he himself was teachable. When the editorial care of a great newspaper was committed to him, and the most prominent pulpit in the country summoned him, he was a mature man, whose mind had ripened slowly and whose command of his powers was not uncertain. The tasks laid upon him were heavy, but his strength seems to have been according to his day. The amount of work which he has done within the past fifteen years excites the wonder of those who know him best; and the quality of the work has been steadily rising. Dr. Abbott's success in the pulpit of Plymouth church was not won by any sensational methods; it was a teaching pulpit while he occupied it; the preaching was an earnest attempt to show men the simplicity of Christ, as revealed both in his law and in his gospel. No man could listen to it without having a clear idea of what the Christian life is, and a strong impression of his duty to live it. More practical, direct, faithful preaching has not been heard from many pulpits. The appeal is not primarily to the emotions, but to common-sense and common experience — "the appeal to life."

The application of the Christian law to society and to government has also been made with all good fidelity. The traditions of Plymouth pulpit have been well kept through Dr. Abbott's pastorate; and in all that larger ministry to which he has been called as an editor, he has diligently sought to shape the life of the people by the teachings of Christ.

To this teacher, standing in a place of great responsibility, the searching questions of modern science and criticism have come, and he has not evaded them. He is too wise a man to imagine that such questions can be ignored; he is too brave to be afraid of them; he is too honest to keep an esoteric theory for his own edification while he deals out to his hearers traditions from which the life has departed. Accordingly, he has met more frankly than most ministers of this generation, the challenges which the Higher Criticism presents to the traditional view of the Bible, and which the evolutionary theories have flung at the feet of the Christian theologian. The positions which he has taken with regard to the Bible are eminently reverent and conservative; he has told his people nothing which is not explicitly taught in a dozen leading theological seminaries of this country, — nothing which is not known to be true by the majority of clergymen who have received their education within the past ten years, and by most of those of an earlier generation who have taken pains to acquaint themselves with the assured result of modern biblical

study; nothing, in short, which intelligent Christians of this day are not fully entitled to know. He has evidently assumed that it is safe to tell the people the truth about the Bible; he appears to believe that neither for the Bible nor for the church can respect be maintained in this generation unless the church is willing to know and to tell the truth about the Bible.

The other great fact of evolution has confronted him, as it confronts every man who has any part in the intellectual life of this generation. To ignore or dispute this fact is to assume that the entire amount of human thought is flowing the wrong way. No investigation into any subject can be undertaken without encountering upon the threshold the postulates of evolution. That things stand together in genetic relations is the first principle of modern thinking. To Dr. Abbott it has appeared that Christianity, being a living and growing thing, must be in accord with the evolutionary philosophy by which life and growth are explained. The reconciliation of the two he has courageously and reverently undertaken; and while it would be too much to say that he has cleared up all the difficulties connected with the subject, it is certain that he has helped a great many people to see that an explanation is feasible; that it is not impossible for a Christian to be an evolutionist, and not irrational for an evolutionist to confess himself a Christian.

Certain it is that in these high endeavors firmly to

hold fast the old truth, while frankly welcoming the new, Dr. Abbott has drawn to himself a great multitude of men and women who gratefully acknowledge their indebtedness to him and receive with gladness the word which he speaks. If I were asked to name the qualities which have won for him this following, I should mention these : First, a rare lucidity of exposition, by which he is able to convey his own thought clearly and unmistakably to the minds of those who read or listen. Dr. Abbott never seems to speak or write without knowing what he means to say and what those to whom he is addressing himself need to know.

But this lucidity is, largely, a moral quality. He is able to convey the truth because he is so honestly bent on knowing it for himself. He does not confuse his hearers or his readers, because he has nothing to conceal from them ; because he wishes them to know his whole mind.

Finally, his manifest fairness and kindness in discussion win for him the confidence of all just-minded people. He never misrepresents the position of one with whom he does not agree ; he states that position always with absolute candor ; if unwillingly he does them less than justice, he makes haste to acknowledge his error.

Such qualities ought to give a teacher a large hold upon his time, and the growing respect in which Dr. Abbott is held by his contemporaries is a good omen. That these selections from his recent utterances will

not only be welcomed by many who have come to value his words, but may also make him better known to a multitude whose impressions concerning him have been largely formed from headlines in the newspapers is the hope of those who count themselves among his friends. The book is likely to be one which its possessors will wish to keep near them, and in which they will always expect to find wisdom, courage, charity, and a hopeful outlook upon things present and things to come.

WASHINGTON GLADDEN.

COLUMBUS, O., Feb. 27, 1900.

NOTE: — The selections in this book are from the published writings or reported sermons of Dr. Abbott, from the years 1895–1899, inclusive. Acknowledgment for the courtesy of permitting excerpts, is due Houghton, Mifflin & Co., E. P. Dutton & Co., Harold J. Howland, Thomas Y. Crowell, and R. G. Brown.

SARAH TRUSLOW DICKINSON.

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PROBLEMS OF LIFE

I

THE HOME

THE PARENT. — THE CHILD. — OLD AGE

BLESSED the boy, blessed the girl, who grow up in a home where there is always a honeymoon! Blessed the boy, blessed the girl, who look up to a father and mother who never forget to be lovers!

BLESSED is the man whose home is a refuge! who, being tossed to and fro on the waves of a tumultuous and combative sea throughout the day, leaves his office, his business perplexities, behind him, and when he opens the door and enters the house, enters the landlocked harbor. But the home ought not to be a refuge for the husband and the father only, but we who are husbands and fathers ought to make it a refuge for the wives and mothers as well.

THE ideal home is a church as well as a school. The old Greek word for home is "The shrine of the gods." That is what a home ought to be, — a shrine

where God comes down and blesses us. We ought not to have to go to church to find our God; we ought to find him at our hearthstones and teach our children to find him there.

Our homes teach us much. We grow weary of the conflict of life and come back and open that door, and there the wife is trying to carry the husband's burden and the husband is trying to carry the wife's burden; there the children are seeing what they can do for the father and the mother, and the father and mother are seeing what they can do for the children; and life is joyous because life is love; and we look forward to the time when the law of the household will be the law of the city, the law of the nation, the law of the world. We have that hope. We have the purpose to achieve that hope.

The spirit which produces divorce is the spirit that suffers and is cross, that seeketh its own, — the spirit of suspicion, not trust; of discouragement, not hope, — the spirit that seeks to escape from life's burdens, not that beareth all things. The remedy for connubial infelicity is not separation, it is closer union; it is the love which beareth all things, trusteth all things; hopeth all things, endureth all things; the love which counts another's fault as his burden, and bears it for him; the love which is never suspicious, but trusting and confiding, and, when confidence is wronged and trust is no longer possible, still hopes: and, when

hope deferred makes the heart sick, still endures; a love like the love of Christ, who having loved his own, loved them to the end.

The relationship between parent and child is a two-fold relationship. It is a moral relationship, which involves, on the one hand, a certain duty of guidance and protection and education on the father's part, and, on the other hand, a certain duty of loyalty and service and obedience on the child's part. But this moral relationship, this duty of protection on the one hand, and of obedience on the other, is really based on another and a deeper truth, — that this father and this child, these parents and these children, belong to the same stock; the same blood flows in their veins; they have the same essential nature. These truths underlie the doctrine of fatherhood as it is to be found in the Old Testament and the New Testament. There is first the moral relationship; man owes duty toward God, — a duty of obedience, of loyalty, of service; and (I say it reverently) God owes duty toward man, — a duty of protection, of guidance, of just government, of righteous dealing. This is what is meant by the repeated declaration, that God is a righteous God. That is, he fulfils all that a child, weak, infirm, and sinful, has a right to expect of his Father, and more. But this relationship depends upon the deeper truth, that God and man are kin, that man is made in God's own image, that he is made like God, that he possesses the attributes and qualities of God, that he is in his inherent and essential nature

divine. He may have overlaid that divinity, he may have done much to undermine and despoil it, but still he is of the same kin as the Father who created him, and out of this kinship grows the relationship of service on the one hand and of protection on the other, of obedience on the one hand and of righteous government on the other.

"We are co-workers together with him." To whom does that apply? Doctors? Yes. Preachers? Certainly. Sunday-school teachers? Yes. But to these not one whit more than to merchants and lawyers and manufacturers. The world of men, whether they know it or do not know it, are doing God's work in the world, endowed with God's power in the world, given the control of themselves and power over nature in the world, that they may do God's work. . . . Are you a mother? More wonderful sculptor than Michael Angelo or Thorwaldsen, shaping the little child by forces from within, you are inspiring the babe as God inspires you, and God inspires you as you are inspiring the babe; by the life that is within you, he and you together are shaping this child that is vital, living, and immortal. You are doing God's work. You do not know it, perhaps; but whether you know it or not, you are doing God's work or setting your will to oppose him and thwart it.

There are plenty of fathers who think that the family will be safe if they only govern their child well.

"Govern a child in the way he should go" is the way they read the passage, "and when he is old he will not depart from it;" and they do govern him in the way he should go, but he does depart from it. It has been the common experience of families over and over again. I do not say that children should not be governed; but unless the father can do something else than govern the child he is a failure. It is not enough to keep the boy off the street; you must make him wish to stay off the street. It is not enough to keep him in school; you must make him want the school. It is not enough to prevent him from smoking or drinking; you must make him hate self-indulgence and sensuality. You must make the life and the power within work out. You cannot save him by anything that is from without working inward. You cannot in the nation; you cannot in the family.

To have a little life put into your hands, to be with that little life by day and by night, to shape it, not so much by what you consciously say as by what you are unconsciously in all your influence, example, and life, — what an opportunity is this! We receive this little child as a great opportunity to do a part of God's work in the world. What God is doing in this world is making men and women, and when he puts a child in the cradle he says, You may help me.

More than statesman, more than general, more than philosopher, more than prophet, the mother may lay

hold on the wisdom and the strength of God, and throw the burden on him! The child in the cradle is God's child.

Never attempt to explain what you do not understand yourself. Be entirely willing to leave as a mystery to your child what is a mystery to yourself. Do not take life too seriously with your child. He is living in the play-time of life; live in the play-time of life with him. . . . Imagining life is God's way of preparing us for real life; take advantage of it. And in doing so do not be too didactic; first be yourself a child; live with your child; share your child's life; and let the influence of your presence do its own teaching.

It is neither wise nor right to teach children dogmatic statements in their schools which they can and will find contradicted point blank in authoritative scientific treatises. This is utterly unscientific, and can result in nothing but the total demoralization of the children.

One thing is very certain, — the mother should study the child and see how Nature, that is, God, has made the child, and adapt her training to the child nature. Education is not making the child over; it is helping the child to grow. . . . You tell your child that God is everywhere. What do you mean? Do you know exactly what you mean? . . . What I mean is that, wherever I am I can speak to him, and he can hear

and answer me; that wherever I go, I cannot get beyond the sphere of his influence; whatever I do, I cannot conceal my doing from him.

THE child is a beam of sunlight from the Infinite and Eternal; with possibilities both of virtue and vice — but as yet unstained. . . . Every life is a march *from* innocence, *through* temptation, *to* virtue or to vice. There is no way in which virtue can be won save by battle; there is no way in which battle can be fought without possibility of defeat. And so in this babe there is neither virtue nor vice. Not courage yet, nor truth, nor purity, nor love, nor faith; but the possibility of all.

TROUBLED mother, do you not know that this little child is God's child? and that you are God's servant? Do you not know that you are no pilot, but only the helmsman, and that God is the pilot who tells you how to steer?

YOU mother are not responsible to set the whole world right; you are responsible only to make one pure, sacred, and divine household.

OUR children are our great teachers, our great ministers. Thus it is something of God's gift of life in their own little minds, something of God's own life looks out through their strange and mystic eyes. And so we go on through life, living and giving our

life to one another, helping or hindering one another in our inmost life. And above all and inspiring us all is the great Life-Giver, the great Help-Giver, — Christ.

You were once a little child. What have you done with yourself? If we start in life innocent and travel one of two roads, either toward virtue or toward vice, look back along the road you have been travelling and tell yourself what your road has been. You have gained something since you were a babe in the cradle; and you have lost something. What have you gained? What have you lost?

Youth is not the happiest time of life; old age is the happiest, if youth and manhood have been well spent. If I am to tell you how to grow old gracefully, I must tell you at the beginning of life; for no man can grow old gracefully unless he begins early. He may grow old submissively, resignedly, patiently; but he cannot grow old gloriously and joyously, so that his last days are his happiest days and his best days, if his youth has been wasted and his manhood misspent.

A graceful and blessed old age must have three elements in it: a happy retrospect, a peaceful present, and an inspiring future. And old age cannot have either one of these three if the youth has been wasted and manhood has been misspent.

Never say you are too old. You do not say it now, perhaps; but by and by, when the hair grows gray and

the eyes grow dim and the young despair comes to curse the old age, you will say, "It is too late for me." Never too late! Never too old! How old are you, — thirty, fifty, eighty? What is that in immortality? We are but children. When I hear a man saying it is too late, it seems to me as when two little children are playing in a nursery, and the one who has dropped his doll and broken it and seen the sawdust run out says, "Life is not worth living." You have eternity before you. Begin, not from an imaginary past, to which you can never go back; not from an imaginary future which you have not reached. Begin from the present, with all its treasury of good, — ay, and with all its treasury of evil. And, keeping the pathway unbroken from the past to the future, lead on to life, to larger life, and yet larger life, answering the calling of Him whose call is ever upward, upward.

II

CHARACTER

REVERENCE. — LOVE. — SERVICE. — SACRIFICE. — PEACE. — COURAGE. — MEEKNESS. — CHEERFULNESS

If you and I have not seen God, we cannot bear witness to God.

Salvation is character; redemption is righteousness; and nothing could be more appalling to the spiritually-minded soul than the contemplation of a world in which men should be allowed to go on in selfishness and sin forever, and yet in blissful indifference and unconcern.

Character is not due to inheritance, will-power, culture; it is due to the life of God, wrought by his peace in the soul of man. Born, not of blood — inheritance; not of the will of the flesh — government; not of the will of man — education; but of the God who is brooding the race, of the God who has come into life in Christ, of the God who stands at the door of your heart and your life, saying: "Let me come into you and make you a child of God."

The greatest and most vital power in influencing life is personality. It is greater than law, instruction, or

example. Indeed all three have their chief value because of the personality which lies behind them, of which they are manifestations. Law manifests primarily, the will of the law-giver; instruction, primarily the intellect of the instructor; example, both his intellect and his will in his life.

WHY is the world yours? It is the universal law that the lower is made to serve the higher; the inorganic world furnishes material out of which the organic is formed. Out of the juices and minerals of the earth the tree is framed and shaped; and out of the vegetable creation the animate is formed. The ox eats grass, and the grass become ox; the ox does not become grass. The grass serves the animal, as the inorganic served the organic. The animal serves man, is made to serve him, made to be underneath him and in subjection to him. So in man the lower serves the higher; and when any man makes the higher serve the lower, he turns creation, so far as he is concerned, upside down. In him the ox becomes grass, not grass ox. That happens whenever a man says to himself, "I am in this world to make what I can out of it." What does that mean? It means, I, a spiritual being for whom things were created, I am going to take my reason, my vision, my capacity, my power, to make money. Men are not to make money; money is to make men. Folks are not for things; things are for folks. Material things are for the service of man in his intellectual and in his spiritual state.

It is no remedy for a man who is living for pleasure, for accumulation, for the things of this life, to say to him, "You must not do it quite so much; you must put two dimes in the collection-plate instead of one; or, You must drink one glass of beer instead of two; you must not do this, you must not do that, you must not do the other." It does not make any difference what he does, so long as he is living upside down. We try to save ourselves from the worst evils of self-indulgence by drawing lines. We imagine that we can go on living for self,—that is, using our higher nature to minister to our lower one, and yet be moral if we do not transcend certain lines.

I do not know how many times it has been written to me, as editor of the "Outlook," "Where shall I draw the line?" It is constantly drawn between courses of conduct: it is wrong to go to the theatre, but right to go to the circus,—especially if you have the children with you. Or, lines are drawn between individuals: it is right for a layman to go to the theatre, but he does not want his minister to go; it is right for a girl to dance, until she joins the church; then she must stop dancing. All these fictitious, false distinctions Paul sweeps away. The whole world is yours; all teachers are yours; all books are yours; all literature is yours; all the world and all its activities are yours; all things present and future are yours; but they are yours to use; to use that by them you may minister to your own higher nature and the higher nature of men and women around you.

Christ begins his ministry by changing water into wine for the guests at the wedding; and ends his life drinking wine at the Last Supper, and so lived during all the period of his earthly ministry that, from that beginning to that end, while he never in any instance declined a single social invitation, he yet gave cause for offence in none. He lived with all men, joining in their social pleasures, joining in their life, and bringing them to him by it all, and yet so doing it always that no man could call him a winebibber or a glutton without the falsity of the accusation being at once manifest; so living that every man that sees him, and every man that has read the story once, knows that while he was subjected to all the influences with which men struggle in this life, he always served the Master's will, — a service which meant to him self-sacrifice.

The remedy for worldliness is not drawing of lines; it is not prohibition of any kind. It is dedication. It is a shame for a man to be a millionnaire in possessions if he is not also a millionnaire in beneficence. The only man whom Christ called a fool was the man who thought that property was only good to be hoarded; did not know that it was to be used!

God tests your kinship with him by giving to you and to me the power which he himself exercises over the world of nature. And he gives a greater supremacy than that, — far, far greater, — he gives

you supremacy over yourself. He endows you with his freedom. Man puts manacles on his fellow-man; God never. God makes man free, and then says to him, "Choose the right or the wrong, do the right or do the evil, choose death or choose life; I put the responsibility, the power, the self-supremacy on you." Man has in himself and in the very citadel of his nature this power of holding the helm of his own life, directing, controlling, shaping his own destiny. If man is not a free moral agent, then God is not. All the freedom that God himself possesses he has passed over to these children of his, and lets them cut their fingers, blister their feet, burn their hands until they smart, and go down in ways that lead to death, and still says, "You are gods, you shall do according to your will, suffering the consequences if you do wrong, rejoicing in the consequences if you do right, but masters of yourself." I know not how you feel, but I think a world of free moral agents, men who can do right or do wrong as they will is infinitely better, with all the sin that blots and blurs and mars it, than a world of well-ordered machines that do according to the will of another without will of their own.

God bears witness to our kinship with him by the strange sense of awe and of reverence that comes over all of us. Sometimes a conscious and an intelligent awe before a Supreme Being whom we dimly see yet heartily believe in; sometimes a simple, strange, inexplicable, uninterpreted sense of rever-

ence for a something or a somewhat that lies beyond us. In vain we try to satisfy our conscience by taking the standards which our fellow-men give to us. In vain the merchant says, "I do no worse than my fellow merchant in the trade." In vain the woman in society says, "Other women in society tell white lies as I do, and one must do so." In vain the lawyer says, "If I would win my cause, I must arrest justice and falsify truth." In vain the preacher says, "If I speak the truth in this pulpit, I shall make disturbance in my congregation; I had better speak with guarded tongue and gesture with gloved hands." . . . Man is not satisfied with vagueness; he is not satisfied to know the things that science tells him can be known; he is not satisfied to study the phenomena in all their varied form. Man, says Paul, searches all things, even the deep things of God. Yes, and this very fact that he is searching, following on, trying to know something of the invisible and the eternal, brings to him the witness he is not kin with the brutes, but rather that he has a higher kinship.

The fire that the Christ imparts is a fire for every man. It should make eloquent the preacher, doubtless; but that is not all, nor that chiefly. There is no faculty, no quality, no element in man, that this Christ does not make on fire, if we only understood him. Christian men ought to be enthusiastic acquirers of property, because Christian men know what to do with it when they have got it, and other men do not.

EVERY soul is a battlefield, and every man knows he is a battlefield and thinks his neighbor is not.

ONE man has to fight natural acquisitiveness in order to be benevolent; another man has to fight natural pride in order to be humble; another man has to fight natural irritability in order to be patient; another man has to fight natural vanity in order to be truly sympathetic, without being swayed and turned aside by every wind of doctrine and every passing opinion. It is only by the battle the man is made. Life would not be worth living if there were no battles. For we could not be heroes if there were no strife. There is no way of getting courage except by having to face danger; no way of getting humility, except by making pride bow its head; no way of getting a strong, resolute purpose, except by making approbativeness the servant of conscience; no way of becoming truly loving, except by making selfishness bow its head to the yoke of righteousness. We win our victories by our battles and gain our characters by our conquests. This is the first battle for us to fight. Not the battle for purity in the city, or purity in the nation, or purity in the State. First, the battle for purity in our own hearts and our own lives.

YOUNG men, do not think that you can fight corruption without while you let corruption fester within. You cannot fight a corrupt government and be willing to cheat the government yourself of its taxes.

You cannot fight indifference in other men and be yourself careless of your own public duties.

ARE there no corruptions in your own election district? Are there no frauds or adulterations in your own business? Are there no wrongs that crouch at your very door? "If I were some one else how brave I would be;" that is not of much importance; how brave are you where you are and as you are?

THE ideal of character always runs beyond the attainment. I meet now and then, in the little pastoral work I am permitted to do, with men and women — more women — who have grown discouraged, because they are not able to come up to their ideal. My friend, if you were able to come up to your ideal, then you ought to be discouraged. There are two classes of persons that drop out of life. First, those that are discouraged. You cannot put courage in their hearts. Secondly, those that are self-satisfied. It is almost impossible to do anything for them. "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." Life is a perpetual pursuit after a higher ideal and a vanishing ideal. And yet, do we not look backward for our ideal? Is it not the character of Christ that is always ideal? Yes; and it is a wonderful witness to the transcendent character of Christ that it grows more and more ideal the more we approach it, and, as it were, vanishes beyond our sight the nearer we come to it.

Nor shall the Christian soul be satisfied until it has a character so pure and true that it rings responsive to every verse in the fifth chapter of Matthew; knows no lustful thought, knows no uncharitable thought, knows no profane thought, knows no hateful thought, loves all men, loves enemies. Nor shall the Christian ideal be satisfied in our lives until our service is sacrifice and our sacrifice is joy. Nor shall the Christian ideal be attained by us until our submission is more than resignation and our prayer is not what we will, but what Thou wilt. Nor shall the Christian ideal be reached until our life of devotion is no longer asking the Father for things, but living in the Father as Christ lived in him, sharing the glory of the Father as Christ shared that glory; not wrestling in prayer, but coming to him always with the word, "I know that Thou hearest me always."

Commerce is a form of warfare, and only the men who have some war power in them win in the battle. It is true the battle is oftentimes an evil one, oftentimes corrupted by greed of booty; but it is a battle. It is in vain for us to devise schemes by which competition can be put out of civilized life. Competition is the condition of life.

It is not easy, in the competition of life, in the dealing with unscrupulous competitors, to maintain a high, noble standard of integrity in commercial business. It is done, but it is to be done by battle. It is not

easy in journalism to stand for the truth, the whole truth, and nothing but the truth.

Conscience is what? It is putting together a moral act and a moral ideal, and measuring the act by the ideal. It is putting this moral act which you do alongside the eternal laws of God, and seeing how it stands by those laws of God.

To disobey one's conscience is always wrong. It is contrary to the very essence of Paul's teaching to suppose that we can draw lines, and imagine that everything on one side of the line is right and everything on the other is wrong. There are no such lines. Life is all to be given to God; whatever helps the divine life is right; whatever hinders it is wrong. But if a man does in fact, however mistakenly, draw such a line, then for him to transgress it is wrong, because to transgress it is to hinder his own divine life, violate his conscience, and so obscure his moral judgment and weaken his moral will.

The Bible does not require peace at any price. It does not treat combativeness and destructiveness as vicious elements in human nature, to be crucified and put to death; indeed, it does not recognize any faculty in human nature as evil and vicious in itself and to be put to death. Acquisitiveness is not evil, nor is it to be put to death: it leads on to thrift; but thrift must be directed by benevolence. Self-esteem is not vicious, nor to be crucified: it is the foundation

of character, without which man is indeed a worm and no man; it is to be so guided that it shall not become self-conceit. Approbativeness is not a vicious faculty, to be put to death: it is to be so guided that it shall promote sympathy, without making weak. Combativeness and destructiveness are not vicious faculties, to be crucified: they are to be guided by reason and directed to beneficent ends.

If there be no satisfaction in pleasure, none in wisdom, none in ambition, none in the golden mean, what then? Ah, where then? In duty. In doing right because it is right. In God. And in following God because to follow God is right. Not for reward here, not for reward hereafter, not for happiness on earth, not for crowns in heaven, not for immortality of fame, and not for immortality of personal existence. Apart from immortality, apart from heaven, apart from golden gates, apart from all that; but because duty is duty and right is right and God is God. Be a hero in strife, be willing to be crowned with thorns, be willing to be nailed upon the cross, be willing to do, to dare, to suffer anything, so that at the end, looking back, you may say, I have fought a good fight, I have kept the faith, I have been an honest man. This, it seems to me, is Ecclesiastes.

Palm Sunday morning celebrates the time when Christ came in prophetic procession, declaring that in some future time, how far away no one knows, he will come again to the world, not with weeping, but

only with gladness and rejoicing. I ask you to swell his procession, not by song only, not by creed only, not by prayer only, but by living Christ. Christ does not ask the lawyer to leave his office, or the merchant his shop, or the carpenter his bench, or the politician his senate chamber, or the soldier his ranks, any more than he asks the preacher to leave his pulpit. He summons you, not to preach, not to talk, not to sing, save as these are the expressions of life; he summons you to live Christ. Then, having, indeed, lived Christ, and drawn near that door the curtain of which is black on this side and golden with glory on the other, you will say to die is gain — because to die is still to live, and live a Christly life more simply, more easily, more royally, more divinely; nay, a life from which the un-Christly elements will have been taken from your heart.

What is a Christian? Not a man who is perfectly conformed to the image of Christ, who does all that Christ would have him do, and never does anything that Christ would not have him do (certainly that man would be a Christian if he could be found — but if only that kind of a man were a Christian, there are none). A Christian is one who is following after Christ; who is conforming himself to Christ; who is still doing the things he would not do and leaving undone the things he would do; who still has to battle within himself against appetite and pride and corruption, and yet who is making a brave battle, and on the whole a progressive battle, and is trying, while

still he has foes within himself, to battle against the foes of humanity without.

You who are in business sometimes say: "I wish I were a minister and could have the quiet time for meditation; then, perhaps, I might be a devout man." I will tell you how to get the vision of God. Carry the spirit of love into your counting-room. If you who are a lawyer, say: "How shall I find God? I cannot cut myself off from the activities of life." I will tell you how to do it. Remember that God is personified justice, and in the administration of law remember that you are doing divine work in the world, and do it with him. The baker that distributes bread is as truly working with Christ, if he only knows it, as the preacher who preaches in the pulpit; for Christ distributed bread to the hungry as well as preached on the mountain top. To be one with God is to love and serve and live, for God is love and service and life.

We are a part of the community of nations, whether we like it or not; we have problems enough at home, and might well wish to avoid international problems; but I have noticed that a man who does not believe in foreign missions does not believe much in home missions either; and the nation which looks carelessly on wrong and injustice in other lands is the very nation to look with careless eyes on injustice within its own borders.

Character

The strength and the hope of the individual is not in a strong, stalwart will. It is a good thing to have a strong will. Woe to the father who says: "I will break the will of my boy." He would better break his back. A boy without will would better die than live. But, nevertheless, no man is saved, to use the theological phrase, no man is made a man, large, strong, rich, full, splendid, by the possession of a strong will. He may be kept from certain forms of vice and iniquity, but that does not make a man. A strong will is like the armor that soldiers used to wear in the olden times. If he only went into battle with the armor on, he might not get killed, but he would do nothing. He must have a strong arm as well as a strong armor. A man with a strong will may be a righteous man, but if that is all he has, he will not be a holy man; he will not carry with him the pervasive, sunny, inspiring influence which comes from the fountains of life which spring up within the soul itself.

Christ says, Follow me; and his Apostle says, Be ye like him; and I believe that I can follow him, and I dare to believe that I shall be like him. For I believe that I am one of God's children and you are another, and he also is God's Son, the first-born among many brethren. This is my starting-point. If I began as the old theology began, with the total depravity of the human race, I should find a great perplexity to know how to reconcile my faith in Christ as man with my faith in Christ as God. But I start

elsewhere; I start with this: that the whole human race are God's children, and Jesus Christ is the typical Son of man because he is the typical Son of God. What is human nature? Jesus Christ is human nature.

The hope to which Paul calls his readers is in the free gift of life from God through Jesus Christ. Will this freedom lead them on to sin? No. For it is the freedom of a spiritual life, and if one is walking according to the spirit, if one is living the spiritual life, if he is inspired by faith in God, by hope of God's righteousness, and by love for God and God's children, he will no longer fulfil the desires of the flesh; the desires of the flesh and of the spirit are contrary the one to the other, and he cannot do the evil things to which the flesh calls him, if he is led to the life of holiness by the spirit within him.

Æstheticism is not spirituality. Life does not consist in seeing beautiful pictures, but in struggling toward a splendid result, and Jesus Christ has come not only to put before the eyes of men this vision, but to put into the hearts of men this strong and strenuous endeavor.

All that love means is interpreted in that unselfish life. And the first thing that Christ says to us is this: Is that the kind of life you want to live? Is that the kind of person you want to be?

He is still here, still pouring into them the treasures of his illimitable life. The question is not, What can you do? but, What can you and God together do? not, What can you do apart from him to win your way to his favor? but, What can you do as the recipient of his favor? Christ in us is the hope of our glory.

"In every to-day walks a to-morrow." We have a right to look to you, young men, to tell us what is the to-morrow that walks in to-day. Not to create a to-morrow out of your own imaginings, nor to insist that we shall always live in to-day; but to find the to-morrow that is in to-day, and to teach us how to find it for ourselves. Whether you are preachers in the pulpit, or administrators in law, or conductors of business, it is yours to show, not how we can maintain the past unbroken, not how we can break from the past to enter into an ideal that you have invented for us, but how out of that past we can develop a nobler future. As out of slavery feudalism, and as out of feudalism the wages system, the larger industrial liberty that lies before us must be developed.

Out of the experience of your own folly, your own failure, and your own sin, with all that past behind you, you must move forward to your future. You can. Paul never could have written the Epistle to the Galatians if he had not been a proud, haughty, persecuting Pharisee. Saint Augustine never could have written the Confessions if he had not been first

the *roué* Augustine. Luther never could have pinned the theses on the door of the church at Wittenberg, if he had not been a superstitious monk. John B. Gough never could have been the missionary to two continents in the cause of temperance, and swayed men's hearts as he did sway them, if he had not lain drunken in the gutter and fought delirium tremens. What is a man to do when he has thrown away his life, when he has poison in his veins, when all the past influences and all the companions of the present enmesh him? Three things. First, repent of the sin, turn away from it, abandon it, say, "I will have no more to do with it." Second, repair the evil so far as it can be repaired. Third, take the experience of the past, and make it minister to the wisdom and the grace — ay, and I dare to say the glory — of the future.

If you have made great achievements, if you have done splendid work, if you stand high in other people's esteem, and especially in your own, do not stop to write bulletins of victory to yourself or others. The only reward worth the having for having done good work yesterday is a chance to do a better work to-morrow. The only reward for having reached a certain milestone in life's journey is the chance to do a better day's journey the next day. You remember Grant's message to Sheridan when he got the word of Sheridan's victory? "Push things." On the other hand, if you have failed, if through your own fault and your own folly, or the fault and the folly of others, you have seemed to lose your

chance, if you have lost the simple faith of your childhood, if you have atrophied your faculties, even if you have poisoned your blood, begin where you are to-day, and out of the treasured experience of the past, with all its good and also with all its evil, set your face forward toward a nobler and a more splendid future.

The most awful and the most splendid fact in human life to me is this, — that God puts the reins of my destiny into my own hands, and neither holds the reins before nor behind me. So, preaching the illimitable love and the infinite grace of God our Saviour unto men, repudiating all particularism in theology, repudiating the notion that the grace of God ends for any man at death, believing with all my heart that all the resources of God's love and life and power are pledged to the restoration of all men to righteousness, holiness, and happiness, — still my last message to the men and women to whom I speak is this : I set before you life and death ; therefore choose life, that both thou and thy seed may live.

We live enshrouded and surrounded by mystery. God is that mystery. We live under irrefragable, inviolable laws. God is the Lawgiver. Conduct must conform to those laws if we would be safe, for God will see that obedience to righteous laws brings happiness and life at last ; and he who sees this God and struggles toward him, and tries to understand these laws and to yield to them an obedience, he

shall find the ideal of life growing brighter and better, and yet the future shall have for him something more splendid — the future on the earth for the nation, the future beyond earth for the individual — than eye hath seen or ear hath heard or hath entered into the heart of man to conceive.

We will not evade: we will not think ourselves reverent by keeping ourselves ignorant.

Capacity for admiration is altogether admirable, as incapacity for admiration is altogether despicable. America has not lost its capacity for admiration, though we are tempted at times to think that it has. Democracy is a leveller. It develops neither reverence nor humility; for humility is reverence looking down, and reverence is humility looking up. It develops self-conceit, and that cynicism which is bred of self-conceit.

Theology is a definition of God; reverence is the worship of God. Religion is not a wise, ethically correct definition of God; it is reverence toward him, not fear of him. Fear repels, reverence attracts. It is looking up toward God, and then looking toward ourselves; and because we have compared ourselves with the Infinite and the Eternal, beholding our infirmities, our weaknesses, our littlenesses. The life of religion is the life of reverence and the life of humility. That definition of God which promotes reverence is the best definition; that which prevents

reverence is the worst definition. If the old theology with its definition that God is power promotes reverence, it is a good theology; if the new theology with its declaration that God is love is so taken or so preached as to breed a familiarity that comes near to contempt, it is a bad theology. The value of theology depends on the life that it nurtures in the soul, and your religion depends, not on what you think about God, but what is the attitude of your soul toward him.

Reverence begins with reverence of the child for its parents, goes on with reverence to the idealized heroes of past history, and reaches up to reverence to the Almighty. The evil of atheism is not that it is an opinion that there is no God — not that at all. Atheism says there is nowhere in this universe any one wiser or greater or better than we are. That is the evil of atheism; it is concentrated self-conceit. It is irreverence, not a false philosophy of life. The evil of positivism that says there is no God we can know anything about, we can only know one another, and can only worship our own idealized heroes of the past; the positivism that looks in the mirror and bows down and worships itself is another form of self-conceit, another form of irreverence.

Because God is love and God is a living God, therefore there are those whom he can love, and therefore he is making those whom he can love. God would not be God if he could not love, and therefore

God would not be God if there were not persons separate from him. Pantheism is not atheism. It is not the same as atheism. It can hardly be said to run into atheism. But in this it is alike with atheism, that it is absolutely inconsistent with the doctrine that God is love. For if God is love, he loves somebody; and if he loves somebody, then there are somebodies that are separate from him and not fragments of him.

Because God is love, and is a living God, and has put forth from himself children whom he may love, he shows them, he reveals to them, he utters to them his love. The God of the Hebrews and the God of the Greeks — that is, as I believe, the God of the whole world, the God who is interpreted to us, if you will, by the Hebrew conception and by the Christian revelation — is a God who not only loves, but interprets, manifests, shows forth his love. The world is not a shadow. You and I are not shadows. There is not a screen on which the false pretence is cast that passes away and is gone. God puts forth all things that through them he may speak his love. Creation is gift-giving. Because it is his nature to be putting forth he made all the world for us and such as we are. He makes it as a man builds a house and gives it to his bride or to his child to live in. It is the testimony of his love.

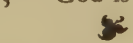
I put these two views of life before myself, a life without order in the moral universe, or a life at least without love at the heart of it, and then this other

view, — Love at the heart of the universe, Love that has ordered the world, Love that is ordering the life of men, Love that is directing a splendid progress, Love that has revealed itself in the one incomparable glory of the one incomparable life, — Love that has done all this that he may reach and bring all men at last into the arms of his love and crown his love with victory.

God speaks of love by deeds. He is a doing God, therefore, not a sleeping and unconscious God. And this doing God is a speaking God, and comes and speaks to the prophets of olden time, to all men that will hear him, and to the nation that above all other nations on the earth will better hear him. It hears him, although it misunderstands him, it misinterprets him, it misreports him. Sometimes it keeps its message to itself and will not give it forth. But still there is the great prophetic nation that gets a conception of a God who is a Father, God who is love, God who is greater because he is love. To this nation he speaks this love, and through this nation he speaks it to other nations. Then because he is love, and because he is making a nation in love, and because he is showing his love through human experience, that is not enough, and he comes and lives a human life, manifesting himself in the terms of a human experience, that man may understand what love means.

Sometimes we wonder that Christ did not show forth more divine power. Now and then sparks seem to

fly from him for a moment, a force more than human, and to disappear, but on the whole he walked a man like other men. Sometimes we wonder that he did not show more wisdom. Why was it, if Moses did not write the Pentateuch, he did not tell us so? Why was it, if the Psalms were not all written by David, he did not tell us so? Why was it, if the world was to run eighteen centuries after his birth before redemption, and no one knows how many centuries more, he did not tell us so? Strange that he did not know and did not reveal! Yet, if he had come with resplendent and dazzling power, if he had come with marvellous and all-speaking wisdom, we should have forgotten the love. Then we should have admired him for the power; then we should have admired him for the learning. Now they are not there; the one central thing is all that is left, and it is all that needs to be left; is the one thing we need to know, — God is love.



It is as though God had said, I will show you that the divine, the really divine, is love; for One shall come who shall not be strong, as men count strength; nor wiser than the men about him, as men measure wisdom; but who shall love as never before man loved. When one betrays him with a kiss, his last word to the betrayer shall be, Friend! When one denies him with an oath, his last look at the denier shall be one of love, to bring to him tears of penitence; when led to the cross, and women follow him, weeping, his word shall be, Weep not for me,

weep for yourselves. When he hangs on the cross, with the two thieves on either side, he shall bear the burden of their deserved remorse in his own heart, and his thought shall be for them, not for himself. He shall not seek to draw comfort from his friends; but when he can scarcely speak in completed sentences, almost the last words of his broken breath shall be words of thoughtful love for his mother; Mother — look — thy son! Son — look — thy mother! That is what we worship: Love! Love!

Christ brings men and women together in one household of faith. He does not ask that they think alike; nor that they worship alike; nor that they act alike; but that they *love* alike. Some of my brethren in the ministry say that we must be grounded in our creeds; but when I turn to the New Testament, what I find is, "rooted and grounded in love," not in creed. The bond that binds us all together and makes us one great brotherhood is love, which is the bond of perfectness.

This is what the prophets tell us, with various degrees of clearness, with successive and progressive declaration: First, God is love. Second, love as manifested in the life of Christ, — service. Third, service unto the bounds of self-sacrifice. Fourth, self-sacrifice disclosed by laying down one's life that another who is unworthy of it may enter into life. That is the kind of energy from which all things proceed; that is the kind that makes for righteous-

ness. Love — love that serves, love that sacrifices itself, love that so sacrifices itself that it lays down life in order that the recipient of it may enter into life.

THE bird is in prison in the egg. Conservatism would leave the egg unbroken, leave everything as it is and has been. It will get an addled egg. Radicalism would impatiently break the shell to let the imprisoned captive free; it will get a dead bird. Christianity broods the egg and the bird breaks its own shell.

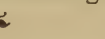
WHEN this new afflatus and atmosphere of love strikes upon the young heart, and this new lesson of love is added to the young life, it is a new lesson concerning the nature of God and a new revelation of the infinite and the eternal: sacred because two young hearts are come together to make one heart and two young lives to make one life; but more sacred because a new current has been added to the stream that sweeps us on until, learned in the lesson of love, we are borne to the bosom of God.

ONE never "falls in love." It is a self-contradiction, — this cant phrase. Falling in love! No! we fly up into love; climb up into love; ascend into love; growing day by day and year by year, as the years go on, wiser and richer in our love — if it be love; not the mere fool's gold, — a sensuous, transient, and self-seeking passion.

Service

The sun rises very, very slowly, the shadows still darken the valleys, the clouds still obscure it, and sometimes I almost wonder if it will not sink again in its orbit in the east and leave the world in darkness; but, on the whole, looking down along the centuries, I can see the world is growing wiser and better and nobler and truer wherever the Christ has been loved and honored. And then I look about me, and wherever I find men, not merely professing his name, but where I find men and women really loving him, really trying to honor him, really recognizing him as Lord and Master, I find love transcendent.

In the kingdom of God the reward of a great service is the opportunity to render a still greater service.



To be like Christ is to account nothing valuable except for service, and nothing too valuable to be sacrificed if by the sacrifice the best service can be rendered.

It was not the duty of the Good Samaritan to leave his business and devote his life to hunting for wounded travellers; but when the wounded traveller's cry came to his ears, it brought a duty of humanity with it.

The man who is a servant of God, and not also a friend of God, works a little while, and when he has done what he thinks enough service, drops out of it.

"I have been ten years in the Sunday-school; now I will step aside and let some one else take his turn." The question always is, not, What may I do? but, What must I do? what ought I to do?

The servant of God, if he be not also a friend of God, if he is simply, merely, solely a servant of God, fears the penalty if he does not render the service, or he hopes for a reward if he does render the service. He sings: "I sing for joy of that which lies stored up for me above" — the only lines in that beautiful hymn of Paul Gerhardt that I do not like to sing. . . . The joy is in the service, not in the coronation. One needs no joy stored up beyond who serves for friendship's sake. The servant of God, if he be not also a friend, asks, How much does the Master require? How many times does the Master expect me to go to church — once or twice on Sunday? What amount of Sunday-school teaching does the Master demand of me? What prayer-meeting service does he require?

Christ took upon himself the form of a servant. That is the kingdom of heaven. But you do not want that. When he said to some fishermen, Follow me! they left their nets and places and followed Christ, they had come into heaven, because they wanted the best service, and they saw a chance for them to do a better service in preaching than in fishing. That is not true of everybody. The pulpit would be better if some men left preaching and went

to fishing, and it would not be so well if all the fishermen went into the pulpit; but the fundamental truth is this: to go not where you can get most money, not where you can get most good, but to take life as a service, to be in the form of the servant as Christ was, is heaven. Do you want it?

THERE is not an industrial problem that is not rooted in, that does not depend on servants who are serving not with eye-service. You who are masters know that; you who are mistresses know that. You want clerks in your store and servants in your kitchen, who do not seek simply to satisfy your eye, and who require your watchful care, but who have a conscience that directs and a sense of responsibility to themselves and to their God. On the other hand, no servants, no employees, can ever secure their just and equal rights until employers come to recognize the other half of this prescription, — Masters, give unto your servants — not that which is the least you can give, the least you can get the service rendered for, the least possible wage, but that which is just and equal. We must have just and noble men, and God-fearing men, for employers and for employed. Then the industrial problem is solved, and not before.

IF we have a living faith in one God, the Father of the human race, revealed to us through Jesus Christ his Son; if we have faith in love as the law of life, in love as the person of God, in love as the ideal

of existence; if Christianity means to live and to love; if it means to do justly, to love mercy, and to walk humbly with God, — woe to us Christian men and women if in this hour, when the world is opening to us, when the gates are flung apart and law is being established where law never was known before; when commerce, white-winged, is going where commerce never went before, — woe to us if we have no message, or no courage to send our message!

These two principles, liberty and service, are of universal application. When, as in our times, men, sometimes individually and sometimes collectively, through resolutions, platform addresses, and public journals supposedly edited in the interest of public morality, deny the liberty of the individual to determine for himself the principles of his own action and the methods of his own conduct, the first duty of the Church is to reaffirm with vigor and courage the Pauline principle of freedom.

The fundamental question for every Christian to ask himself is, How can I best serve the world? — that is, his world. He cannot serve it at all unless he is a free man. He will not serve it at all unless he uses this freedom in the spirit of love. He must be equally ready to employ his liberty for love, and to forego it for love. If he believes the glass of wine, the game of cards, attendance at the theatre, Sunday recreation, will be innocent, harmless, even

beneficial for himself, he has not yet given to his question a Christian answer. He must also ask and answer the question what the effect of his proposed act will be upon others. Sometimes he can serve others best by using his liberty, and teaching them that the Christian is free. Sometimes he can serve others best by foregoing his liberty, and teaching others that the Christian rejoices in self-limitation and self-sacrifice. In which way he can serve his brother, whether by using or by foregoing his liberty, is a question which each individual must decide for himself in each case as it arises.

THERE was once a rich young man who came to Christ; he came running,—he was eager; he kneeled down, — he was reverent; he appealed to Christ as "Good Master," —he was honoring the Christ. After Christ had told him to keep the commandments, he asked, "What lack I yet?" and Christ looked on him and said, "Go sell that which you have, give to the poor; take your acquisitions and use them for the service of men." And he went away sorrowful. He thought he wanted the kingdom of God, but he did not. He did not really want to come into that state of life in which all that he had should be used in the service of men and for the glory of God. There are young men who think they want to go to heaven. They are mistaken; they do not. Heaven means a place in which activity is service; and they have come here to New York to engage in activity for self-service. They are full of ambition; they want

to accomplish great things for themselves and for their family; they want to succeed, and dollar marks are the measure of success. But Christ says, "You are mistaken, joy is not in success, joy is not in mere achievement, joy is in service." The object of business is to serve man; that is the only thing worth living for; so to live as to leave the world richer, happier, better, wiser, and nobler for having lived in it; the way is open to you, come. You think you want to go to heaven. Heaven is here. You have not to wait to die, the door is open. It is service.

He who is a friend of God looks on God with a great awe, and sometimes follows Christ as the disciples followed him — afar off — afraid to ask questions; but, nevertheless, he is not afraid of God. God is his friend. He is afraid lest he shall wound God; he is afraid lest he shall injure God's cause. And yet he does not do his work under the impact of fear. Nor does he work for wages; he does not ask the question, Does it pay? God is his friend; and nothing pays so well as to render service to his friend. The joy of going on is all the joy he asks. He never questions whether it pays now, he never questions whether it will pay hereafter; it is enough that God is his friend and he is God's friend, and he can do something for the friend he loves above all friends.

Vicarious sacrifice is not an episode. It is the universal law of life. Life comes only from life. This

is the first proposition. Life-giving costs the life-giver something: that is the second proposition. Pain is travail-pain, birth-pain; and it is a part of the divine order — that is, of the order of nature — that the birth of a higher life should always be through the pain of another.

This is the law of God, — that is, the nature of God. For the laws of God are not edicts promulgated; they are the expressions of himself; and the law that life comes only by the pouring out of life through suffering is an expression of the divine nature. This is the meaning of Paul's teaching in the eighth chapter of Romans: First, that it is the universal law that all life is by impartation of life; and, secondly, that this is universal because it is divine; that God himself is the great Life-giver, and gives by his own suffering his life to the children of men.

Blood, the Bible itself declares, is life; we are saved by the blood of Christ when we are saved by the life of Christ, — by Christ's own life imparted to us, by Christ's life transmitted, and by Christ's life transmitted, as life alone can be transmitted, through the gateway of pain and suffering. The suffering of Jesus Christ was not a single episode, — one short hour, one short three years: the suffering of Jesus Christ was the revelation of the eternal fact that God is from eternity the Life-giver, and that giving life cost God something, as it costs us something.

LIFE comes only as some one is willing to give his life; and life can be given to the sinful only through pain and suffering. The cross of Christ is like a window through which the soul, looking, sees the eternal facts: the Lamb slain from the foundation of the world, God the Father bearing the sins and sufferings of all his children on his heart through all ages, until he shall bear them away; pouring out his life-blood through all the ages, until, pouring it into these poisoned veins of ours, he shall have cleansed them of their impurity, filled them with a new life-current, and made us worthy to be called children of God.

As I have passed from an earlier, and, as it seems to me, cruder and more artificial conception, to this later, and, as it seems to me, profounder conception, the cross of Christ has come to mean not less but more; and as I stand before it and look up into the eyes of him who hangs upon it, I see in him not merely one who has borne scourging for my sake, but one who interprets the consummate fact of human life, — suffering for others, in which I now see a prophecy of the awful yet splendid, divine fact of God's infinite suffering love. For in that cross the Crucified discloses the eternal love of the Father, and shows him the Life-giver to us, his children, through the giving of his own life for us and our salvation.

VICARIOUS sacrifice is the law of life, — that is, it is the law of God's own nature. The divinest thing man ever does is to suffer for another; and the divinest

form of sacrifice is that suffered for the unworthy; and its greatest triumph is won when, through sacrifice, the unworthy becomes worthy. The long history of love's sacrifices seems to me the history of God's love dwelling in human hearts and inspiring human lives to their highest and divinest service; and the sacrifice of Christ seems to me the climacteric expression of that love, the supreme revelation of God's life, the supreme gift of God's life. The sacrifice is offered not by nor on behalf of man to God, but by God for the life of man; it is not the condition on which God grants forgiveness, but the method by which he forgives, — that is, delivers his children from the death of sin by imparting to them the life of holiness.

As the truth of God is revealed in all the teachings of the prophets, as the benevolence of God is revealed in all the philanthropies of the humane, so the deeper love of God is revealed in all the sacrificial love of earth's vicarious sufferers. As Christ is the consummation of the revelation of the truth of God by his teaching, and of the benevolence of God by his service, so is he the consummation of the deeper love of God by his suffering and sacrifice.

THERE are many in the Church of Christ who think of God as a just and punitive God, who must be satisfied either by penalty laid on the guilty, or by an equivalent for the penalty. That is one form of paganism. There are many who, reacting against

that conception, think of God as an indifferent, careless God, who does not care much about iniquity, does not trouble himself about it, is not disturbed by it! That is another form of paganism. And there are many who try to solve the problem by thinking of two Gods, a just God and a merciful God, and imagining that the merciful God by the sacrifice of himself appeases the wrath of the just God. That also is a modified form of paganism. The one transcendent truth which distinguishes Christianity from all forms of paganism is that it represents God as appeasing his own wrath or satisfying his own justice by the forthputting of his own love. But he saves men from their sins by an experience which we can interpret to ourselves only by calling it a struggle between the sentiments of justice and pity.

WHATEVER there is in the teaching of Jesus Christ that seems to confirm the notion that a sacrifice is necessary to appease the wrath of an angry God, it is capable of a much clearer, simpler, and more rational and spiritual interpretation. Wherever there is such language in Paul's Epistles, it is because he uses the language of a philosophy he does not believe in order that he may counteract it. And wherever it is found in the Old Testament, it is the expression of an as yet imperfect spiritual apprehension of God and God's love as the secret of man's true life.

THERE is a sacrifice. But it is not a sacrifice which man offers to God; it is a sacrifice which God offers

for man. There is an intercession. But it is not an intercession which man must make to secure the favor of God; it is the intercession which God makes with man to bring his erring child back to him again. There is a priest, if a priest means one who stands between God and man, to bring man and God together; but this priest comes from God to man in Jesus Christ to reveal the divine love, infinite and eternal, to his blind and erring child, not from man to God to find a mercy hard to be entreated. There is a law of God, — the law of his own infinite and blessed life; the law which we observe, not that we may receive that life, but because we have received it. The earth does not yield its flowers to beseech the shining of the sun; the sun bathes the winter-clad earth that the earth may be clad in flowers. This is the Gospel of Paul. By God's free gift we are saved; "not of works; we are his workmanship, created in Christ Jesus unto good works."

Much is said about self-sacrifice. What do we mean? As I read the story of Christ's life, I do not find the story of a man who wanted Power, and whenever Power knocked at the door had to turn away; who wanted Pleasure, and whenever Pleasure unrolled its pictures before him had to turn away again. I find the story of one who had a set, definite purpose in life, and when that one set, definite purpose was made, all things that stood in the way of it, all things that impeded it, slipped away from him.

As the leaves of the blossom drop when the fruit is come, as the boy casts off the boyhood clothing when he emerges into manhood, as the child forgets his primer when he learns to read the book, so these lower things he cared not for, because he cared for another and a higher and a grander thing.

Our object of reverence is love; and love as it shows itself in the supreme form of love, — self-sacrifice; and self-sacrifice as it shows itself in the supreme form of self-sacrifice, — laying down life for others; and that supreme form, — laying down life for those who do not deserve it, do not appreciate it. There is nothing beyond that. So to live as to be willing to die, and so to live as to be willing to die for men who do not deserve love and do not appreciate love, — that is supreme — there is nothing beyond that.

The sacrifice of Christ is of the very essence of Christianity; but sacrifice is not a condition of God's forgiveness, it is the method by which he forgives; it is the method by which he pours his life into men that they may live. . . . Through Christ's sacrifice I see the heart of God suffering so long as there is sin and suffering in the world. I see no theatric exhibition; no plan of salvation; no scheme contrived; I see the heart of the Almighty eternally kind.

Joy in holiness of spirit! Is that the joy we want? We want pleasures of the body, food, raiment, lux-

ury, and our struggle with one another is to see who shall get the larger houses and the finer raiment and the more splendid equipment. We want pleasures of the body, and we want happiness of the heart; we want wife and children and earthly affections; we appreciate these; but the joy which comes from holiness of the spirit, how covetous are we of that?

Do you remember how, in almost his last hour, just as he was facing the cross, Christ turned to his disciples and said, "My joy I give to you." That is joy of the spirit. The joy of the soldier who bares his bosom to the bullet. The joy of the nurse who gives herself with patient endurance to the service of the hospital. The joy of the physician who carries on his shoulders the burdens of a hundred families bowed by sickness; the joy of suffering for others. The joy of the mother — greatest joy that ever the world knows — sweetest song of joy that is ever sung from out this weeping world. And yet is this the joy that we are more covetous of, most eager to get? that you are most covetous of, that you are most eager to have? Come, all things are ready. If you want the kingdom of God, buckle on your armor and fight for it. If you want the kingdom of heaven that means peace, and joy and holiness of spirit, go where you can carry the pacific spirit and self-sacrificing love.

How does the world give peace? By trying to take people out of the conditions which bring trouble.

We fall asleep and forget our troubles. We plunge into pleasure or business that we may escape our troubles. We steel our hearts to the troubles of others, pass by on the other side, do not see them. This is the way the world gives peace. But this is not Christ's way. It is not peace *from* trouble, it is peace *in* trouble. "My peace," he says. But he did not find peace by escaping from trouble; he came from the peaceful atmosphere into the tempestuous atmosphere, out of the serenity into the storm; came that he might carry our burdens, bear our sorrows, and be wounded for our sins; that our troubles might trouble him, our cares might weigh upon him. And they really did. He so carried them that men saw in his very face that he carried them. Christ's peace was not the peace of exemption from trouble; it was the peace of a serene spirit in the midst of trouble.

THERE are the three ways in which people take trouble. They forget them; they worry over them; and they bear them with a peaceful and serene spirit. This last was Christ's peace. He came into the world in order that he might live in the midst of trouble. He lived in peace, and, dying, he said, "My peace I give unto you."

THIS is the secret of peace from the great troubles of life,— personal consecration. Let us not concern ourselves about how other men will do their duties, but concern ourselves about how we shall do ours.

We need have but one anxiety, — that we shall do our own duty; we need have but one fear, — that we shall be recreant ourselves.

Christianity does not emasculate man. Christians are peacemakers — but they are not to stand for peace at any price; and they must recognize, and in our history have recognized, that there are worse things even than war, bad as that is. Constantine was led to adopt Christianity, primarily, because he found the primitive Christians, in the fourth century, better soldiers, man for man, than the pagan Romans. Never did soldiers fight braver or better than those that gathered around William the Silent, against the hosts of Alva, or those that followed the Prince of Condé, the Huguenots, battling for the liberty of their native land, or the Puritan Ironsides who followed Cromwell and gave liberty to England and to America. "If it be possible, as much as lieth in you;" but sometimes it is not possible, sometimes it does not lie in us.

Peace is always desirable; but liberty is worth more than peace obtained at the cost of liberty.

This is courage; a high ideal, a hope that the ideal may be realized, a strong resolve to enter upon it, and a resolve so strong, so deep, so earnest, so thorough, that I am willing to fail if need be, and let some one else carry out what I have tried to do.

How would it do to have a banner over Wall Street, "Blessed are the meek, for they shall inherit the earth"? how about struggling, grasping, energetic, enterprising America? Who is it that we really believe gets the benefit of the earth? If we wrote our highest convictions, should we not write, "Blessed are the enterprising and not over-scrupulous, for they shall get the earth"?

Meekness was counted a vice when Christ came to the world, and it has become a virtue; patience was counted a vice when he came to the world, and it is a virtue. Or if he did not create new virtues, at all events he manifested them, and enabled us to see them. Are any of you amateur photographers, and have you ever taken your plate into a dark room and looked at it? There was nothing. And then you put the developer upon it, and worked it back and forth, and have seen the picture come? So under the influence of Christ, working in a room that seems as if it were a dark room, you have seen the virtues grow into sight that men before could not see, and patience and meekness and self-sacrifice have grown to be the world's glory.

If there were to be a new beatitude, it might well read, "Blessed are the cheerful;" for to them is given the gift of diffusing hope and courage and joy. It is not too much to say that they are not only light but life bringers; for courage and joy prolong life, as discouragement and despair shorten it.

Cheerfulness

A CHEERFUL face is the outward and visible sign of an inward condition, and that condition may be secured by any one who is willing to pay the price of effort and steady purpose which the acquisition of any virtue exacts. It is as easy to cultivate cheerfulness as to cultivate patience or good temper or courtesy. These qualities society demands of every man, and if nature has not bestowed them on him, society insists that he shall cultivate them. . . . Society ought to demand cheerfulness of all its members; the man who spreads depression and breeds discouragement ought to be ostracized, because he strikes at the very heart of the social life. Depression and despair are pre-eminently unsocial vices; and in so far as they are diffused, they sap social courage and drain the fountains of social happpiness.

CHEERFULNESS and despondency are alike contagious. A discouraged leader can chill the bravest army ever put in the field; a serene, buoyant leader can put resolution into cowards. The roots of cheerfulness are in faith; the hope which shines on the faces of some men and women is the reflection of the light which shines in the face of God.

III

THE WORLD

LUXURY. — CARE

Because God is love, and God is a living God, and God has made his children that he may have some one that he may love, and because God has manifested himself and revealed himself as love to other hearts of love, therefore, religion consists in loving, in serving, in doing things, not in meditating. Religion does not consist in meditating about God, but it consists in living the kind of life God lives himself. It does not consist in separating one's self from the world, but coming into the world. The central truth of Christianity is the truth of Incarnation; and the doctrine of Incarnation is exactly this: That God comes into the world, and, then, coming into the world, he says to you and to me, "Follow thou me!" The man or woman who goes into a nunnery, monastery, or convent, the man and woman who separate themselves from their family or their kith and kin or their race are just in so far acting on the Oriental religion, not on the Christian religion. To be religious is to go into the world and carry in the world the spirit of activity and service and love.

The whole world is God's, and the whole world is ours, and the whole world is ours to use as not abus-

ing it. Because we are to do what Christ did; we are to overcome the world. Not surrender to it, not compromise with it, not surrender to a part of it, not withdraw from a part of it and give it up as a hopeless task. We are to overcome the world, and the whole world. There is nothing in the world that Christ did not come to redeem. Nothing, nothing. You cannot draw a line and say that all on this side is religious and all on that side secular. There is no such line. The Christian church was cruel, it was licentious. It pampered men at the top with wealth, it burdened a great many men at the bottom with poverty. It had its begging friars on the one hand, and rich men on the other. It was a corrupt church, a cruel church, a worldly church, and a selfish church, and Christ had to redeem it; he still has to redeem it. He had to redeem literature. The Greek literature did pander to vice, it did promote iniquity; there is a good deal of it that I wish was not studied in our colleges to-day. He had to redeem art. Art was made to minister to sensuality. He is redeeming art. The church, on the whole, to-day is ministering to the higher life. Literature, on the whole, is ministering to the higher life. Art is; music is. Everything is to minister to it when he is through and when we are through with the work of redemption.

The message of the Bible is this: God made the world and the whole of it; and he made it for you, and gives you all things richly to enjoy; all life is yours, all material things are yours; the whole world,

all activity, belong to you, and you are to take them and to use them. Let me illustrate: It is said, and with truth, that alcohol has produced an incalculable amount of poverty and crime and wretchedness in the world; and I suppose there are not a few people who really think, though they would not quite dare to say so, and certainly would not say so in the church, that God made a mistake in allowing alcohol to be in the world at all; it never ought to have come here; certainly that, they think, was made by the devil and not by God. My affirmation is that alcohol is one of God's gifts to man. It is part of his creation; he made it, put it here, and what we have to do is to find out what its right use is. Is it a food, is it a beverage? then we are to use it in that way. Is it no food and no beverage, but simply a medicine? ought it never to be brought in homes, but only to be used in the arts and sciences? then we are to abolish it from both drug-store and home. I am not going to discuss here which of these things we ought to do, but I do assert that the first thing to do respecting any material thing is to find out, scientifically, what its use is. The fact that it has been misused, and the attendant fact that the misuse has brought incalculable harm and injury into the world, is not a reason to believe that God did not make it; it is a reason for the wisest, the most skilful, the most energetic, the most open-minded among us to begin the study of the problem what is its divine use. For there is nothing in the world that has not somewhere, in arts, in sciences, in medicine, in food, a proper place in human life.

Luxury

THERE are two common abuses in our time, which are after all very much the same, though the outward manifestation is different. The one is care, the other is luxury. There is a familiar proverb that runs something like this: It is not worth while to kill yourself to keep yourself. It is a very homely text, but it is a very useful one. There are men who are killing themselves to keep themselves, and there are a great many women who are killing themselves to keep themselves. You have no right to do it. What doth it profit a man, or a woman either, to gain the whole world and sacrifice life in the process? If it is wearing out your life to keep house on your present scale, change the scale. You have no right to wear out your life for the sake of your own luxury, — to that you would agree; but you have no right to wear out your life for the sake of your children's luxury, or your husband's luxury. There are women who are destroying themselves to maintain spotlessness, or to maintain order, or to maintain show and appearance and semblance equal to their neighbor's; women who are housekeepers, and not homekeepers; women who are breaking themselves down, — aye, and though they know it not, breaking their children down and their husbands down by the very sacrifice of the soul to the material thing. And there are men who are doing the same; men who can buy any number of pictures, and cannot enjoy one; men who could buy great libraries, but never want to read a book unless it is a ledger or a day-book; men who can purchase all luxuries, but have brought on dyspepsia

by the way they have done their work, so that they cannot eat what is on their table. New York City and Brooklyn is full of men who have undermined their lives in the endeavor to get things.

WHAT is luxury? What is comfort for one person is luxury to another. What was luxury yesterday is comfort to-day. What is luxury? Anything is legitimate comfort which ministers to the higher life; and anything is illegitimate luxury which enervates and degrades the higher life. You cannot draw a clear line. You cannot say diamonds are a luxury, and flowers are not. You cannot say color in a picture is legitimate, and beauty of color in a dress is not. I remember reading some years ago an article in an English review on the question whether women ought to have diamonds, which argued at great length that it was wrong, and I remembered, as I read it, a little story told by Henry Ward Beecher: "One day when I was at work in the garden cultivating flowers, a very serious-minded deacon passed that way and looked over the fence. 'Henry, I am sorry to see you wasting your time over flowers.'" And, says Henry: "I should like to have asked him what God made flowers for, but I did not quite dare." He grew braver afterwards. If precious stones are not legitimate objects of beauty, why did God make them? Are they the tares the devil has sown? When a woman wears a diamond or a pearl or a precious stone of any kind because it has beauty, that is legitimate, if she has money enough; on the other hand,

when she wears it to outshine her neighbor, that is illegitimate. Taste in dress is right; and fashion in dress — well, that is mainly wrong. Dressmaking ought to be an art, and not merely an imitation. To wear the same kind of a bonnet that somebody else wears, when it is in good taste for somebody else and hideous for you, is unchristian as well as bad taste. The fundamental principle in life is this: Everything must minister to the higher life.

I AM glad we are growing rich; I am glad we are getting larger wealth and wealthy men; I am glad we are having finer houses and finer furniture and finer clothing; but who can fail to see that the larger houses and the finer clothing and the greater wealth is bringing in temptation. And this is the temptation: to care for things, not life. All things that will minister to the life of the community are legitimate; and all those things which enervate and degrade and deteriorate life and eat it out are illegitimate, whether they eat it out by the griping and poisonous bite of care, or whether they eat it out by the luxurious and the entrancing and the death-sleep-producing embrace of luxury. Care is a serpent that has fangs — it poisons; and luxury is the anaconda that winds himself around you in soft embrace and crushes you to death.

HE who was so poor that he knew not where to lay his head has diffused wealth throughout Christendom, — making many rich! He who was so little known that no pagan history mentions his name, has now a

name that is above every name, at which every knee shall bow, and every tongue shall confess him to be Lord, to the glory of God the Father. By these facts we are to interpret these paradoxes of Paul: "As deceivers, yet true; as unknown, yet well known; as poor, yet making many rich; as having nothing, yet possessing all things."

THE proposition of Jesus Christ that wealth is a trust and its possessor a trustee for others is no figure of speech; it is a hard, cold, scientific fact. The possessor may be intelligent and conscientious; then he will know that he is a trustee, and will administer his trust in honesty and with honor, and will receive the pleasure which the doing of a difficult duty with fidelity always brings.

WHATEVER may be said economically of the concentration of wealth, the concentration of responsibilities which it necessarily involves is fatal, alike to those whom it relieves of a burden which they ought to bear, and to those on whom it places a burden which they ought not to bear.

THERE is only one way in which rich men can justify their existence in the community. It is by using, in the administration of their trust for the public, the capacities with which they have been endowed and by which they have acquired the wealth which it is their duty to distribute. Those of us whose surplus is not large, or who have none at all, must frankly recognize

the difficulty of the task which his exceptional position lays upon the man of wealth. It is almost impossible to give money to the individual without danger of pauperizing the individual; it is not easy to give money to the community without danger of pauperizing the community.

If the men whose abilities have enabled them to accumulate wealth have not also the ability to distribute it wisely, a democratic age will find a way to distribute that surplus by democratic methods, which is only another way of saying that the providence of God will deprive them of a trust which they lack either the fidelity or the capacity to administer.

There is not a spark of electricity that runs across the wires, not a sound that trembles on the telephone, not a throb of the steam-engine, not a drop of falling water in cascades, which is not the work of God. For whom? For the few fortunate men who have had the skill to discover these latent forces, or the sagacity to take advantage of some one else's discovery? No; for his entire family.

It does not follow that all this property is to be held in common and administered in common, but it does follow that every man who controls any part of this property, whether it has come from the soil, or from natural forces, or from public highways, or from what he calls private enterprise, has taken it from the

hands of God, and is to administer it in trust for humanity. That is the doctrine of Christianity. It leaves to the people individual enterprise; it contemplates and intends variations of wealth and condition; but it maintains this fundamental principle: That every man is a trustee, and every man must account for the administration of his trust.

Every man ought to recognize the truth that benevolence does not consist merely in distributing his surplus. Benevolence is the law of life, not of this small fragment of life. All property, not merely the surplus, is subject to the law of love.

Socialism and Christianity agree in two fundamental respects. They both aim to secure the reorganization of society, and such a reorganization of society as shall give a greater diffusion of virtue, intelligence, and power. In these two respects they are allied; both are social and both are democratic in their purpose. But they differ in very important respects vitally affecting both their method and spirit. Broadly speaking, Socialism puts environment first and character second; Christianity puts character first and environment second. It is not true that intelligent Socialism disregards private character, nor is it true that intelligent Christianity — the Christianity which follows the teaching of the Master — disregards social conditions. But it is true that the social reformer puts the emphasis on the condition; the Christian disciple puts the emphasis on the individual character.

CHRIST'S cure for the evils of acquisitiveness is not communistic. That cure is intimated in the parable of the talents. Property is a trust. Whatever a man possesses is given to him, but the gift is not absolute; it is a gift in trust. He is to use it for the benefit of the whole community. He is to consider himself only as a single member of that community. The doctrine that property is a trust is implied in the law, "Thou shalt love thy neighbor as thyself." He who loves his neighbor as himself will count his own interests part of the common interests; his rights will be measured in his judgment by the rights of his neighbor. Personal welfare and public welfare will become identified. Egoism and altruism will be co-operative, not conflicting.

PROPERTY is a trust. Every man who has property is a trustee. Whether it is one dollar or a hundred and fifty million dollars, in no way affects the nature of the responsibility. Any man who uses his property, or any part of his property, for himself alone, is guilty of a breach of trust. He is a defaulter before God. For his defalcation he must at the last give an account. It will not be enough that he has earned the money honestly; nor that he has not used it oppressively; nor that he has given certain portions of it — a tenth, for example — in what he calls benevolence. It is not his to use. No part of it is his to use. To the affirmation, "What 's mine 's mine," the answer of Christ is, "It is not." No man owns anything. At the last, every man must meet the

question, "How have you administered the trust?" If he is wise, he will be asking himself this question day by day.

This wealth of the continent was here when our ancestors arrived here. It is not the product of our capacity and our industry. It belongs to him who put it here. And unless we suppose he put it here for the benefit of a few men, unless we deny that he is the Father "from whom every family in heaven and on earth is named," then it was put here for the benefit of all his children. Whether it is administered by the nation as a nation, or by individuals to whom the course of events has given control of it, it is a sacred trust for all, not the special privilege and possession of the few.

All gambling transactions, however cloaked and disguised, are revealed when brought to the touchstone of Christ's law of service. We come into the world naked; we have nothing; we must not take from life without adding something to it; we must contribute to the world at least as much as we receive from it; we ought to be ambitious to contribute more, to leave the world wiser, richer, nobler, because we have lived in it. Labor is honorable, service is honorable; to live without labor, without serving, is dishonorable.

If we do not by our consecrated use of hand or head or heart, by our personal activity or our wise direction

of the activity of others, by our serving or our suffering, endeavor to add to the world's wealth — material, intellectual, or spiritual — at least as much as we have taken out of it, we belong in the category of the beggars, the thieves, and gamblers. . . . When we have thoroughly learned this one fundamental principle, that to destroy is not honorable and to produce is, that the glory of the nation lies in its production, that the glory of life lies in adding to the wealth of life, — its material, its intellectual, its spiritual wealth, — we shall have learned one great underlying lesson.

When character has been produced, when men of integrity, of uprightness, of a truly divine nature, have been developed, wealth will naturally follow. Wealth first, man afterwards, says political economy. Man first, wealth afterwards, says Christ. Wealth the standard of value, says political economy. Man the standard of value, says Christ.

Have you never said to yourself, "Oh, that I were a millionnaire, how I would endow this college, this asylum, this hospital, how I would help this poor person and that ignorant person? What good I would do in the world if I were only a millionnaire!" If this is your vision or dream that influences you, my friend, stop, you are in danger of sentimentalism. The question is not what you would do if you were a millionnaire, but what you will do with your 50 cents or your $50. After all, enthusiasm in spending another man's money is sentimentalism, and what we

have to do is to put our enthusiasm into spending the money we have ourselves. And yet no man could have such splendid enthusiasm in the accumulation as the man who sees through the accumulation to what he can do with it and sees both how to do good with his money when he has it, and how he can make the very money-making a means of ministry unto others.

Society is, like business and property, for service. Do you want to come into the kingdom of God? Do you want to bring your receptions, your companionships, your friendships, — do you want to bring all these things and make them the media by which you shall carry life out to others, receiving something from their life again, and all together coming nearer to God's love? If so, do it; that is all. You cannot ask a better opportunity. You have the chance. The very next reception you go to, go from your knees, and carry Christ with you. Ah, do you want heaven? Is that the society you and I really do want? Paul says, "Our citizenship is in heaven." Christ says, "The kingdom of heaven is at hand." "The kingdom of heaven is among you." It is here and now.

If some persons are kept out of the kingdom of heaven by their property, and others by their business, a great many are kept out of the kingdom of heaven by society. What is society for? What is the object of it? Society is a place in which we interchange life, — at least it ought to be; a place

where I give you my thoughts, and you give me your thoughts; I give you my experience, you give me your experience; I give you something of my life, you give me something of your life. In many ways it is a great deal better than our formal service, where I am trying to give life, and you give to me only through your eyes and attention. Society is a market-place in which life is interchanged. What a splendid opportunity that gives for doing Christ's work in the world, for carrying Christ's spirit, faith and hope and love, and giving it to those who have not faith and hope and love. But do you want that kind of society? Is that what you go into society for? Do we go into it in order that we may give what God has given to us; not always by preaching, not always by talking what people call religion, not by formal utterances, but by carrying the life in our hearts and letting the life shine out simply, naturally, and of itself?

You are to use the world in the recognition of the fact, all the time, that the fashion of the world passeth away. This is what Christ says: "The body is more than raiment, the life is more than meat." The inward, that to which life is to serve, is more than the outward, that which serves the life. We are in the world; but if we are disciples of Christ we believe that we are passing through this world to another; that this world is the educator and preparer, and that we are here for the development of a higher and more splendid nature and a higher and more splendid

life. When we take the temporal and the transient and make them fail to minister to the spiritual, we are abusing the world; and when we take the temporal and the transient and make them minister to the spiritual and the eternal we are using the world.

THE Christian is to learn how to discriminate between the right and the wrong use of faculties, as between the right and the wrong use of material things. No Christian has a right to go to dances that keep him up at such hours and in such atmospheres and under such conditions that the next day he is unfit for the service of humanity, the fulfilment of his right work in the world, the accomplishment of God's praise and glory. But the duty of the Christian is not to put all dancing in one room and turn the key on it. It is to learn how to take this natural and instinctive element of music and use it for God's glory. For all things are to praise God. Not only the church, but all material things and all activities.

"I HAVE overcome the world," said Christ. He lived in it. John the Baptist came neither eating nor drinking. Christ himself came eating and drinking, and men said, A winebibber and a glutton. They lied, and they knew they lied, and the world knew they lied. The world knew it then, and has known it ever since. He went into social life, but he went so pure, so high, with such self-abnegation and such grace that the lie never adhered to him. Men have charged

him with fanaticism, with being impracticable. But never from that day to this has the charge of being self-indulgent and self-seeking adhered to him. Go with his spirit. Then you may go anywhere.

We are to conquer the world, and the whole world. I know this is dangerous to preach. But truth is always dangerous; only platitudes are safe. I know there are young people who will say that I have given them indorsement to plunge into the dance and into drinking and into all festivities, because I have said the whole world is theirs. I say the whole world is God's, and it is yours if you are a child of God and are using it in God's service and in no other way. If the theatre sends you back to life tired, uninterested in your work, unfitted for it, you have no right to go to the theatre; and if, on the contrary, the theatre rests your brain, relieves you from the stress and strain of care, and you go back after an evening of pleasure passed at the theatre refreshed and invigorated to take hold of your work with a new vigor and a new enterprise, then you have a right to go. You are to determine every question by this one fundamental test: Does it make you more worthy to be a child of God and do God's work in the world? You are to measure the Sabbath, the church, recreation, the dance, cards, everything by this one test: Does it help me to live a better, nobler, larger, wiser, manlier life? If it does, it is yours; if it does not, it is not yours, and that it belongs to somebody else does not make it yours.

Men think that there are some things worldly men may do, but Christians must not; I reverse it: I say that a Christian may do things that a man not a Christian cannot do. And the better Christian he is, the more safe it is for him to do it. If he is full of the spirit of consecration, if he loves God with all his heart and soul, if he is pure in all the atoms of his blood, he may see what other men cannot see, he can go with safety where men of less courage and less steadfastness cannot go. Freedom belongs to the children of God.

You have no right to compromise and do what the world does because the world does it; this is not being a Christian. You are to live by Christian principles, and you have no right to abandon some part of the world, and say, that belongs to the world, that belongs to the devil, I leave it alone. You cannot let your erring sister go in peace. She won't let you go in peace. The function of the Christian church is to take the world, and the whole world, and all material things and all activities, and consecrate them to the service of God, and thus make them serve God because they serve humanity. Then as you live you will from time to time have to say, "In the world I have tribulation," you will be scoffed at, you will have obloquy, you will be sneered at for your Puritan principles, no doubt, but when you look back you will be able to say triumphantly, "I have overcome the world."

"As he is, so are we in this world." What was he in this world? I think, if we take up the Four Gospels and read them, we shall see, first of all, that this Jesus Christ was not in the world to do his own will. He did not have a will of his own, from which he deviated now and then to do another's will; he was all his life long doing that other's will. He had a strong, firm, resolute will, an inflexible will. No weak-kneed, vacillating, invertebrate man was he. This strong, resolute will of his was set to do the will of another; as the strong will of a captain is set to the will of his commander-in-chief. "I have come," he said, "not to do my own will, but the will of my Father which is in heaven." When he did not know what his Father's will was, he waited for it to declare itself.

"As he is, so are we in this world." How that strikes at the root of one of the most common heresies in life! — the heresy that the object of religion is to prepare men mainly for another world by something outside their own character, not to prepare them primarily for this. How it strikes at the root of all notions that a man can live any kind of life he pleases, and then be transported, by a kind of miraculous transference, to a celestial city at the last through a form or a ceremony! "As he is, so are we in this world." How it strikes at the root of that other heresy, that a Christ life is an impossible life, or an impracticable life, or, at least, that it is not put before us as a possible and practicable life; that it is

divine and we are human, and we cannot be expected to live a divine life; that it lies as an ideal toward which we are to tend and into which by and by in the long process of ages humanity will come! No; "as he is, so are we in this world." John states it as though it were an actual historical fact — something accomplished. So clear to him is this ideal a practicable ideal, so clear to him is it that this is the life that we are to live, can live, may live, that he speaks as though we already were living it.

Christianity recognizes neither absolute good nor absolute evil in man. The highest faculties have their perils, the lowest their useful purpose. Reverence, if sensuous, becomes the mother of superstition; love, if irrational, begets sentimentalism; conscience, inflamed by self-will, is crueler than hate. On the other hand, appetite is necessary to the maintenance of bodily vigor; combativeness and destructiveness are at once the progenitors and the servants of courage, — there is no heroism without them; self-esteem is the backbone of the soul, — without it a man is a worm and no man; and acquisitiveness, if a root of every manner of evil, is also a root of every form of productive industry. Christianity, therefore, proposes not to destroy, but to counterbalance; not to extirpate, but to inspire, quicken, control. It does not destroy appetite, but inspires conscience and self-esteem to control it; nor eradicate combativeness and destructiveness, but directs them to noble ends; nor extirpate acquisi-

tiveness, but bids it serve benevolence. To leave the world, or any part of the world, is to follow John the Baptist; to follow Christ is to enter the world and every phase of the world.

Christianity and asceticism start from different premises and proceed by different methods. Asceticism assumes that there are inherently evil faculties in man to be destroyed; Christianity assumes that man is made in the image of God, and that every faculty, from the lowest to the highest, is to find its proper place and render its divine service. Asceticism seeks to conquer the evil that is in the world by removing temptation; Christianity seeks to conquer it by making the individual strong to meet and master temptation. Asceticism endeavors to preserve innocence; Christianity, to promote virtue. Asceticism sees peril in life, and seeks to escape the evil by lessening life; Christianity sees the peril quite as clearly, but endeavors to deliver from it by a more abundant life.

Christianity puts no discouragement on industry. It recognizes the ambition to acquire property as a worthy ambition, provided it is under right direction and guided to right ends. . . . When acquisitiveness rules and love serves, the man is wrong; but when acquisitiveness serves and love rules, the man is right. The ambition to acquire, if acquisition is made subordinate to high and noble ends, is a noble ambition.

IV

WORK

In his teaching, Christ emphasized the honorableness of labor. He declared that men were to serve one another, and he was greatest who served best. Not by destruction is honor won, nor by idleness while some one else works for us, but by productive labor. Even the Messiah, he said, the Son of Man who has come to set the world free, — even he has come to be the world's servant; not to be ministered unto, but to minister.

It is not a mere moral apothegm, it is a scientific principle, that labor alone is honorable, and idleness unenforced always dishonorable.

An idle man is a small man. Every man ought to have it as a part of his ambition to contribute to the world at least as much as he takes out of the world; and that is a small ambition. He ought to be ambitious to put into the world more than he takes out of the world. Of course, there are invalids who cannot work, and some invalids who can do but little work, and idiots and insane people who must be taken care of; but every sane and healthy man and woman ought to have an ambition for work. The idle poor

and the idle rich are alike dependent on the support of others; and it really makes small difference whether a man tramps over the continent with holes in his shoes or tramps over Europe in palace cars, if he is only a tramp doing nothing. This is the first condition of success, of usefulness, of greatness, — "in diligence not slothful;" putting the whole of one's might into one's work, and taking up a work which it is worth while for a man to put the whole of his might into.

Jesus Christ calls his disciples to work. What a worker he was! I wonder if you know how many miles he walked in his three years, — and he had no carriage. He walked again and again the whole length of Palestine; he walked all over Galilee, through Samaria, over parts of Judea, over a large part of Perea, and over the western portion of Palestine more than once. Scores, hundreds of miles he walked in the three short years of his life. This is the very least, the insignificant little thing that we hardly think of. He came to live a life of activity. He comforted the sorrowing; he instructed the ignorant; he rebuked the proud; he healed the sick; he went everywhere doing good, and then he said: "Follow Me." And simply to go to church and sing hymns, simply to sit down in a seat and read books, simply to commit catechisms to memory and recite them, — this is not following Christ; to follow Christ is to go where Christ went and do what Christ did.

CHRIST comes with this message to men: Work — not from fear; not for food or clothing or shelter; these are the mere incidents; work means service, and service means love, and love is the highest and greatest thing in the world. He comes to be the son of a carpenter; he does the common things of life; he calls common laborers about him; he beckons and the fishermen leave their boats, and he says: Follow me and you shall catch men; he puts a new dignity into life; he sends forth his great apostle, the tent-maker.

CHRISTIANITY went to freemen, to slaves, to men who never had thought life was worth living; and carried his message: There is something you can do with your industry, be not eye-servants, be not men-pleasers; remember that you have a Master in heaven; remember that it matters little for you whether you are a slave or a freeman since you are working for him and he does appreciate and does pay love's wages. Have you ever seen the dust in the country road, when suddenly the sun breaks through the clouds and shines upon it, and all the dust is luminous and turned to gold? So this message shines upon this dusty highway of ours, and all the drudgery of toil turns golden when life and love and hope illuminate it.

OTHER than ministers have Christ's work to do. The merchant is so to carry on his business that his clerks will be better men; the woman is so to carry

on her household that the servants will be better women; the statesman is so to administer in politics that every utterance of his shall appeal to the higher sentiment; the journalist is not to forget individual men and women in his journalism, and is to use the newspaper to lift men up, not to drag men down; the mother is to minister not to a household only but a home, and make not only meals but life. But the one institution which exists for this and nothing else, the one institution which may centre all its energies and all its life on this one object, — to make men and women, — is the Christian Church. For that it was organized; for that it exists.

Christianity inspires with an enthusiasm as it calls us to work, and it sets a great divine end to which all work shall converge and for which all the enthusiasm shall prepare. The kingdoms of this earth shall become the kingdoms of our Lord and of our Christ. One of the manuscripts renders this text which I have just read to you, "serving the age." "In diligence not slothful, in spirit fervent, serving the age." It does not make much difference which way you read it; there is only one way you can serve the Lord, — that is, by serving your age. You cannot do anything for him save as you help him in the work that he is doing.

With your enthusiasm must be mated your work. The enthusiasm that expresses itself in words and phrases, that is but weakly sentimentalism; and we

have a right to despise it. It is easy to express enthusiasm with the lips, if it stops there; it is harnessed enthusiasm that brings the world's redemption. Work without enthusiasm is drudgery; enthusiasm without work is sentimentalism. Work with enthusiasm, without a noble end, is sordid. And so you get the three elements in a great character, — work, enthusiasm, and a noble end. In your zeal not slothful, in your spirit on fire; in all serving the Lord, — using your work, directing your enthusiasm to a noble end.

Christianity is doing something, and not primarily thinking something, not primarily feeling something, — primarily doing something; and then back of that and under that being something. Christianity is a call to men to great endeavor, to a great work, and every time the church bell rings, we should hear in its chimes this message: "In your zeal not slothful," and every time you come to church you should see written over its portals this message: "In your zeal not slothful," and every time you come out of the church you should hear in the benediction as the last message the minister has to give to you: "In your zeal not slothful," for Christianity is a summons to the work of love, and the work of love is the greatest work in the world.

V

THE BROTHERHOOD OF MAN

LABOR. — GOVERNMENT

CHRIST'S summary of the law and the prophets puts as much emphasis on the brotherhood of man as on the fatherhood of God. . . . Christianity is not merely individual; it is organic.

THE whole life and all its activities are to be given to God. And in thus giving himself to God, not because he fears a penalty or hopes for a reward, but because he has received God himself into his life and has entered in a new life in God, man gives himself to his fellow-men because the fatherhood of God carries with it the brotherhood of man, and faith in God as the universal Father involves a perception of humanity as one great family.

THAT splendid phrase "the brotherhood of man" has almost become the common cant of politician and sociologist. Why brotherhood? Why am I your brother? Why is this man with a hundred millions, brother to this truckman whom he employs? Why is this college professor with his learning, brother to this poor, ignorant man who can neither read nor write? Why are you in your comfortable home, brother or sister of the homeless and the out-

cast? You are not if you have no common Father. You are not fellow-citizen with a man who does not belong to the same country. You are not fellow Anglo-Saxon with a man who does not belong to the same race. You are not human brother to the man who is not of the same parentage. And you are not one of a brotherhood if there be no Father who binds us together.

You might better pluck the sun out of the heavens, and expect the moons and the planets to revolve still in their ceaseless round, harmonious with one another, than to take God out of the universe, or out of the faith of men in the universe, and think the faith in brotherhood will abide. It is bad enough as it is, this human society of ours. Even while deep down in our hearts, wrought into our experience by centuries of traditions, is the belief, half held by all, strongly held by many, that we are the children of a common Father, how we fight and wrangle, how we press against one another and crowd one another to the wall, how brother cheats his brother and tramples his brother underfoot! Take the thought of God, and with it the thought of human brotherhood out of life, and your streets will be like those narrow streets of Cairo, that have no side-walks, upon which the man drives his carriage, and the pedestrian must get out of the way or be run over. There will be no longer left in society a place whereon men may walk; strong men will trample them underfoot. If fatherhood goes away, brother-

hood goes. Oh, the pitifulness of it! Oh, the sorrowfulness of it! Life is sad enough at best, as men are thrust half down in the wine vats pressing out the grapes, and yet the Christian sees that even out of the oppression of men, and out of the flowing of their blood, there will issue the fermented wine and the sparkle of the glory in another life.

Society, government, the church, each is an organism; each made up of men with different gifts; each is to use his own gift for the service of humanity; each to respect his own gift; each to respect his neighbor's gift; and in this self-respect and this mutual respect in and through the variety of function the unity of the organism is to be maintained.

We are coming into the age in which, more and more, Christianity means Christian brotherhood. It means Christian unity in the church; Christian democracy in the nation; an international brotherhood, in which all the nations of the earth shall have a part; fellowship, communion, a common life. The world will be redeemed only when we come to understand that because we have one Father in heaven we are all brethren; and the rich brother will see in the poor a brother, and the strong will see in the weak a brother, and the competent will see in the incompetent a brother, and the pure-minded and the developed will see in the impure and undeveloped a brother; and the Christian church will do what Christ did, — not say, I will care for the worthy

poor, but also, Give me the unworthy poor, what can I do for them? For to be a Christian is to bear one another's burdens, and so fulfil the law of Christ.

ROMAN philanthropy confined itself to making people comfortable or happy, or perchance merry, here and now. But Christ has shown a better way. His Easter message is something different from this. It is no longer merely, feed the hungry, but so quicken the life of this hungry one that he shall be able to feed himself. It is no longer, emancipate this race, but put such life and power into men that they shall emancipate themselves. It is a message of self-help; if you will compare the pages of human history, you will find that helping men to help themselves has been practically confined to Christendom.

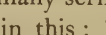
Two men sit side by side. One is strong of will: "I fear nothing," he says; "I smoke to-day, I can cast away my cigar to-morrow. I drink to-day, I can give up drinking to-morrow. I fear nothing; I can walk in life; I am strong." Perhaps you are; I do not know. Being strong, may protect you; but it will not make you a friend, a sympathizer, a helper of another; you must have something deeper and stronger and better than a selfish life for that. By his side sits another weak man. He had resolved again and again. Again and again he has broken his resolution. His whole life is strewed with broken resolu-

tions. My friend, life does not depend on a strong will; it depends on a strengthened will, and you can have God for the asking.

THE fundamental message of Christianity is this: that there is a real quality in men because a real life in all, and men are worth working for and worth fighting for. There is no man in all this world who is not worth working for, since Christ has worked for all; no man in all this world who is not worth dying for, since Christ has died for all. No longer can we draw a line and put on one side men like the Negro slaves, and say, they are not worth it, and on the other side an Anglo-Saxon race and say, they are worth it. All men are men; all men are God's children. To live, to suffer, to serve, to die for the feeblest, the poorest, the most ignorant, the most unworthy, is to die, to live, to suffer, to serve one that has in himself the undeveloped germs of infinite worth.

THE one capital sin which from Genesis to Revelation is emphasized again and again is man's inhumanity to man. It is not the neglect of what we call religious duty. It is true that men are condemned for their violation of the Sabbath with unsparing words and vigorous vehemence. But the Sabbath was man's day! The Sabbath was humane legislation! The Sabbath law said, "Thou shalt not work; thou, nor thy manservant, nor thy maidservant, nor thy ox, nor thy ass, nor thy stranger that is within thy gates."

The Sabbath was a proclamation of emancipation to the overburdened people of that time; the Sabbath legislation was legislation for humanity; the indictment of the crime of inhumanity to man. But I cannot find anywhere in the Bible men condemned because they have not offered sacrifices enough, or have not gone to the tabernacle or temple or synagogue often enough, or have not prayed prayers long enough or frequently enough, or have not read the Bible enough. The refrain of the Bible in its indictment of man is man's inhumanity to man. It is all summed up in that one bitter, fierce, fiery invective of Jesus against the Pharisees: "Ye devour widows' houses, and for a pretence make long prayers: therefore ye shall have the greater condemnation." This is the first lesson I find in Micah. The great sin he sees is the sin of man's inhumanity to man. There is only one way in which we can serve God: it is by serving our fellow-men. There is only one way by which we can wrong God: it is by wronging our fellow-men.



I HAVE preached many sermons, but I think they have all been included in this: That we are the sons of God; that Jesus Christ is God in the flesh, come to tell us who God is, and what we are to be; that to bring the world to know God we are to take up our cross and follow him, and live and love and serve and suffer as he did; and through that ministry of love and service and sacrifice the world will at last be made one great brotherhood, looking up to one Father and one Lord and Saviour, Jesus Christ.

Industrial peace is to be brought about, not by a well-balanced conflict of self-interest, by capital buying labor in the cheapest market, and labor selling itself in the highest market, and each trying to outwit the other, but by a frank recognition of partnership between the power of the brain and the power of the muscle, which should be united in the community as they are united in the individual, and should work together for the largest service to humanity; not the greatest acquisition of wealth, but the greatest development of mankind.

Most commodities in our time — even agricultural commodities are gradually coming under these conditions — are produced by an organized body of working-men, carrying on their work under the superintendence of a "captain of industry," and by the use of costly tools. This requires the co-operation of three classes, — the tool-owner or capitalist, the superintendent or manager, and the tool-user or laborer. The result is the joint product of their industry, — and therefore belongs to them jointly. It is the business of political economy to ascertain how values can be equitably divided between these partners in a common enterprise. This is the labor question in a sentence.

Selfishness will not solve the labor problem. Selfishness and shrewdness in employer and employed, perpetually struggling against one another, will not promote peace nor produce welfare.

It is the object of Christianity to abolish trial by battle between nations, as it has already abolished trial by battle between individuals, — not merely to mitigate the horrors of war, not merely to reduce the occasions of war, not merely to lessen the preparations for war, but to put an end to public war absolutely, as it has put an end to private war absolutely.

Conciliation, the recognition by employer and employed that they are partners in a common enterprise; arbitration, the adjustment of all questions of self-interest, that cannot be adjusted through conciliation, by reference to a mutually chosen tribunal; and the intervention of law where public rights are infringed upon by controversy between laborer and capitalist, — this seems to me to be the application of Christ's method for the solution of the labor war, until we come to the full recognition of the fact that the working-man and capitalist are partners in a common enterprise, and the very motives of war cease to exist.

Free-trader and protectionist alike, if they believe in international brotherhood, must look to the time when the only barriers between different nations will be the barriers which nature has created, and when all nations will strike hands in a generous and common rivalry, not to tear each other down, but to build each other up, in this broad faith that an injury to one is an injury to all, and the well-being of one is promoted by the well-being of all.

Labor

THERE are six standards by which we may measure any existing civilization: by the character of the government; by the condition of labor; by the moral standards which prevail in the social life; by the state of the home and the position of woman; by the quality and extent of education; and by the nature and influence of the religious institutions.

CHRIST has brought to us this message, that we are children of God, and, therefore, life is better than we thought it was. He has brought to us the message that our neighbors are children of God, and, therefore, they are more worth working for than we thought they were. He has given a new meaning to despotism, for the evil of despotism is not that it crushes the joy out of life; it is this, that it crushes life itself out of men and makes them no longer able to live the life they ought to live. He has given a new meaning to liberty, for there is no man so degraded, so down-pressed, so belittled by long centuries of degradation but that there is for him a life and an immortality which can be brought to light.

WE have a common hope as well as a common faith. The future is ours. We believe in it. We look forward to the time when war shall cease; when the white-winged squadron shall no longer go forth sailing the sea, carrying their cannon with them to belch fire and destruction; when armed men shall no longer tramp the earth, organized, only to bring ravage and ruin and despair upon the children of

men; when all the nations shall clasp hands together in a common fraternity, and nation shall love nation as brother loves brother; when labor shall everywhere be adequately remunerated; when, though there may still be poverty, there shall be no pauperism; when no men shall go hungry or unfed or uncared for; when wealth shall be so far equitably distributed that everywhere there shall be comfort without the perils of luxury. We look forward to the time when commerce shall no longer be a battle of man against man; when no longer men shall ill-treat one another, and prey upon one another, and crowd one another out of the way, as the children crowd one another in Italy when the traveller flings down a handful of coin for them; when commerce shall everywhere be free, and man shall not reach out his hand except to clasp his neighbor's hand in fellowship, and all trade and all industry shall be mutually helpful and mutually supporting; when government shall be an endeavor — an honest and a sincere endeavor — by men to find out what righteousness is, and what God's law is, and to enthrone conscience in the nation, and make a social conscience, as now conscience is enthroned in many an individual and made a personal conscience. We look forward to the time when education shall seek only the highest and divinest, and in all its seeking still shall seek after God and God's righteousness.

WHAT is a Christian nation? Not a nation which has no vices, which has no foes within its own bor-

ders, which is perfect; but a nation which is battling against the evil within itself and against the evil without itself, and struggling toward a higher and better ideal of justice, mercy, truth, reverence. It is a nation which is endeavoring to give equal rights and equal justice to all men; it is a nation which has consideration for the poor, the ignorant, the oppressed, and the suffering, and which loves mercy as well as it does justice; and it is a nation which shows reverence not merely nor mainly by temples in which its people assemble from time to time to pray and praise, but reverence, because it seeks to ascertain what are God's laws and to incorporate those laws into its own commonwealth, and to conform its national life to those laws, and because in some measure it trusts to the forces which God has set at work in the world for obedience to those laws within its own commonwealth; a nation which in its organic, legal, constitutional action does justice, loves mercy, and walks reverently and humbly. Just in the measure in which it attains this, in which it sets this ideal before it and walks toward this, is it a Christian nation. If a Christian is one who serves others, then a Christian nation is one which seeks not its own glory, its own prestige and power, but seeks the welfare of the human race.

GOVERNMENT is founded on force; and no man has a right to use force against his fellow-man except to protect him from his own evil, to protect him from the evils threatened by others, or to protect others

from evil threatened by him. The end of government is protection of life and of person and of property. Government takes from its citizens their property by force, — that is, taxation. Taxation is taking the property of a citizen by force; because if he does not yield it voluntarily the government comes and takes it from him whether he will or not. But to take a man's property from him by force without rendering him a just equivalent is robbery. If it is done by one man, it is robbery; by a group of men, it is robbery; by a whole nation in its collective capacity, it is robbery. To take property from a single individual, or from a group of individuals for the benefit of another individual or group of individuals, from one class for the benefit of another class, from one person for the benefit of another person, whether by taxation or by any other method, without the purpose of rendering a fair and legitimate equivalent therefor, is robbery. If it is done by a government, it is governmental robbery. If it is done by military law, it is military robbery. If it is done by civil law, it is civil robbery. To hold a man down and rifle his pockets for the benefit of those who are rifling them, is robbery, no matter by whom, no matter under what forms of law it is done.

We call this country a country of self-government. What do we mean by that? We mean, primarily, this: that we believe that men have wisdom enough to judge for themselves, and conscience enough to respect the rights of their neighbor; and so, while

we have our police and our armed force, and now and again we must call them into activity, in the main we depend, in this country, not on the police, not on the militia, to maintain the supremacy of the law; we believe there is a power in the human conscience, and we trust to that power; in other words, we believe that if a law is a righteous law it will enforce itself. Or, to put it still more truly, we believe that God stands behind every righteous law, and that we can trust God himself, by the force and operation of conscience speaking in man, to enforce righteous laws.

Self-government assumes, not that every man can safely govern himself, but first that it is safer to leave every man to govern himself than to put any man under the government of another man; or any class of men under the government of another class; and, secondly, that there is such potentiality of self-governing power in every man, such capacity in him to learn by his own blunders, that he will acquire wisdom and a self-restraint through the very perils of self-government which he will never acquire under the protecting government of others wiser or better than himself. Thus liberty is the diffusion of political power, as despotism is its concentration.

Jesus Christ not only prophesied democracy, but laid the foundations and furnished the inspiration essential for it.

THERE is no other country that compares with America in its application of this principle of self-government: that is, trust to the conscience of men respecting the rights of their neighbors. I wonder if it will not surprise you, as it surprised me, to be told that the oldest legislative hall in the world is in the United States. The issue lies between the old House of Representatives hall in Washington and the State House of Representatives in Boston, the former first planned, the latter first completed. It is true that the older representative body is not in the United States; we borrowed from England's House of Commons our House of Representatives; but it is also true that not until after our House of Representatives became recognized as the supreme and final power in the land did the House of Commons become recognized as the supreme and final power in Great Britain. Self-government, trust in the reason and the conscience of man, is a distinguishing characteristic of this nation.

NOT drunkenness, which is bad; nor corruption, which is bad; nor lawlessness, which is bad (all of which are to be seen in other nations and in other peoples), — not these are the distinguishing characteristics of America; but a faith in righteousness and a reason able to determine questions between communities as between man and man; a faith in conscience as a power that will itself enforce righteous laws; a faith in humanity that declares every man shall have a fair chance; a kindness and a

mercy that offers to every man a fair education; a generosity that offers these not merely to the citizens of our own nation, but to the citizens of all others; a faith in them so transcendentally audacious that we ask them to help govern and to rule us; and this faith accompanied with a generosity which gives to them a part of our national domain for the asking and the using, — these are the distinguishing characteristics of the American people.

More even than the Hebrew people have the American people been favored of God. Their land is richer, their history more splendid. Never in the world's history has there been a hundred years more remarkable than our hundred years; never an empire ready-made handed over to a people, prepared therefor; never a growth in wealth and in population, in human development, in largeness of civilization, comparable to the growth which has taken place on this continent within the last one hundred years. We are an elect people of God. We have received, preeminently, his blessing, his gifts, and shine with his glory.

God is teaching us, it seems to me, that he has elected us for a service, and not merely for our own glory. He has elected us, not merely to enjoy wealth and culture and liberty for ourselves, but to be a light to the nations of the world and a salvation for all humanity. The American nation has been like a city set on a hill since its very foundation; like a candle lighted

that has given light to all that are in the house. From the very beginning of the American Revolution down to this time the eyes of European nations have been turned hitherward. . . . In the American Revolution we proved that we were strong enough and brave enough to maintain our own liberty; in the civil war we proved that we were strong enough and brave enough to maintain the authority of free institutions and to set an oppressed people free.

It is said that the Latin races are not fit for self-government. That is very likely true; and we are not commissioned of God to give to the nations of the earth self-government. It is not our function to impose our forms of government on another people. It is not for us by the sword, or without the sword, to insist that other nations shall have universal suffrage or representative institutions or no landed aristocracy or an elective president or any other one of the forms of our government. But all peoples on the face of God's globe have a right to justice and to liberty; and no government is worthy of the name, it has no right to be called government, which does not give to the people under it those two gifts, — justice and liberty. They may be given by a monarchy, by an oligarchy, by an aristocracy, by a democracy. They may be given under one form or another form of government, or they may be denied by either of these. If they are denied, under the name of democracy, the government does not deserve the name of government. If they are

denied, under the name of monarchy, the government does not deserve the name of government. Nothing is entitled to be called government which does not give to the people under it justice and liberty.

THE test of a nation is its ideals, and what it is doing to realize its ideals: this is the lesson which Amos, the Carlyle of Hebrew history, has for America in this close of the nineteenth century. . . . What of our religion? Is it one of ritual and of luxury, or of practical righteousness? Does it consist in going to church to hear fine orations or beautiful music? Is it a religion of pleasant surroundings and æsthetic enjoyments? Or is it truly sending us out into life to do justly, love mercy, and walk humbly with our God? If not, no expansion of territory nor increase of population, no expenditure on educational or religious institutions, can counterbalance the decadence of life within. The greater the territory, the population, the wealth, the educational and religious institutions, the worse the nation and the more terrible its fate, if, with the expansion of its territory, the migrations of its populations, the increase of its trade, it carries corruption, injustice, immorality.

THE greatness of a nation depends on its interior life: not on the size of its territory; not on the number of its people; not on its great highways, binding the people together in one great nation; not on the plenitude of its arts; not on the largeness of its wealth. You may almost say that the little nations have been

the great ones in human history, and the big nations have been the little ones.

The difference between an Indian and an American is not that one lives in a tepee and the other is determined to live in a house. It is character. It is an old, old story, but we often live as if we thought it was not true.

In politics, the life that is life indeed is not the life of office-seeking and office-getting and machine-manipulating and vote canvassing. It is not the man who has been working with the machine and for the machine, manipulating votes and contriving policies, it is the man who has been independent and courageous and brave and self-forgetful and serving his country — he is the man who becomes Governor of the State. . . . The men who believed in the life which is life indeed, the men who took their stand on principles, the men who believed that God was behind a principle, the men who dared to suffer and to die for principle, they are the men who live forever, their life is immortal, and the other succeeds to-day and is buried in oblivion to-morrow.

The soul cannot get the benefit of God's forgiveness if it shuts God out; and a man cannot get the benefit of his friend if he shuts his friend out. One clenched fist does not make a battle, and one open palm does not make a greeting. But the Christian is to reach out the open palm, and whenever it is clasped on the other

side, then the friendship is re-established. "If it be possible, as much as lieth *in you*, live peaceably with all men."

Our lives are so intertwined that it is often impossible to tell whether one is defending himself or another. It is spirit, not rule, which Christ prescribes, and this is the spirit: Love may fight; selfishness may not.

VI

THE CHURCH

ITS MINISTERS. — TEST AND TESTIMONY. — SECTARIANISM. — THE LORD'S SUPPER. — BAPTISM. — SUNDAY

About eighteen centuries ago, a little band of twelve, with a leader, who had chosen them to be his companions, were travelling through one of the provinces of Rome. They believed — and in that age it was a radical belief — that there was a good God who ruled the world and was going to bring order out of chaos and righteousness out of wrong. They believed, too, in their Leader, though they did not understand him. What he said they thought was true; what he commanded they were ready to obey; whither he led, they desired to follow. He was surely worthy of their credence; for he never said anything simply because he thought it would sound well or do good; but only what he believed to be the truth, and the absolute truth. He never commanded them except by the enunciation of laws which he interpreted in his own life and character; he never asked them to go whither he was not willing to lead; and he never laid on them burdens which he was not ready himself to carry. It was this Leader who uttered these words to this little band of twelve: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The Church

Christ formed no ecclesiastical organization. This is not equivalent to saying that he formed no church, — a question I do not consider; but he prescribed no rules for church government. Twice, and twice only, he referred to a church, but in prophetic terms, as to something future; but how it was to be organized, what were to be its officers, and what its functions and its duties, he never said.

It is true that while the world has been growing more Christian, the church and the press have been growing more worldly, but it is also true that this organization, this band, this fellowship is to-day larger and more splendid in its endowment, in its equipment, in its edifices, and in its influence than any organization that is or ever was upon the globe. It has survived the centuries; it has survived persecution attacking it; it has survived schism and controversy rending it from within; it has survived corruption eating out its vitals at the very heart of it. It is broken up into fragments, apparently, and yet it is really still one; and though empires have changed, and governments have changed, and civilization has changed, and literature has changed, and the whole world in its very structures and organization has changed through these eighteen centuries, this little band, starting under this Leader, loyal to him and full of love for him, not understanding him, but willing to go where he led, and to do what he told them to do, has survived all the ages and lives still with the same great essential faith and the same great fundamental principles.

We look back upon the past and are encouraged by what has already been accomplished. It is true the church is not what it ought to be, it is true that it has not achieved what it ought to achieve, and yet, tracing its history from beginning to end right through those eighteen centuries, it is on the whole a path of widening and glowing light. Where this Christ has gone, where this Christ has led, where this fellowship has lived, where these men bound to him and following him have done their work, there war has been ameliorated (though not yet abolished), there labor has been emancipated from slavery (though not yet adequately rewarded), there commerce has turned from violence and strife to at least honorable competition, marriage has been transformed from a mere mercantile partnership into a sacred if not absolutely indissoluble bond, woman has been lifted from the serf to her place of honor and position, education has been made common, the home has been cemented and made sacred, there life has been enriched and enlarged.

Ever since that day of resurrection, what is it that has been or should have been the message of the church? Not a creed, not a symbol or system, not any such thing as that; but this: we know that the spirit world is real; we know that he that was born of a virgin has come and lived among men; we have seen him; we know the spirit world is real; because death cannot conquer him; he has risen from the dead, and come again and showed himself to us. It is only when the church does not know, only when the

church forgets its message, only when it thinks its message is philosophy, or a symbol, that it quarrels over these little things. Did you ever know a revival of religion and an ecclesiastical trial to go on in a church at the same time? Spiritual life, — when the church gets that; when it sees its Christ; when it knows him; when it walks with him; when it lives with him; even though it still maintains its creed, its forms and ceremonies, and its order and organization, still it will not be known by these, nor care for these; but only by and for that one transcendent message, that the Son of God has lived, and suffered, and died, and risen again, that we might live the life that he lived, and enter into eternal life with him.

We have taken the word Christian and redeemed it; and to-day to be a follower of that Christ, to belong to those who have abolished slavery, ameliorated war, fed the hungry, turned the thought of men respecting insanity from thinking it a crime to thinking it a form of disease, who have transformed their thought of crime itself, — to be a world redeemer, to belong to this fellowship, is a splendid thing. You and I are not worthy to belong to it. We do not do enough; our ideals are not high enough; our hopes are not radiant enough; our purposes are not strong enough; our life is not noble enough; our service is not good enough. But we belong to it. If there are any of you who believe with us that God is good and is in his world making it better, if with us you have hope of a final victory, if you love and may be loyal to our

Leader, if with us you wish to share in the glory of the Cross that was once a shame, if with us you wish to have some part in the great brotherhood of the common lot, our doors are open and we will welcome you. If not — well, we are sorry for those who might have such a creed, such a hope, such a purpose, such a Leader, such a symbol, and might have such a share in such a glory hereafter, and yet stand without.

The church exists that it may make holy men and holy women; and, if it fails in this, nothing it can do, no creed to which it can subscribe, no ritual which it can utter, no cathedral which it can construct, no benevolences in which it can engage, count for anything. "Though I speak with the tongues of men and of angels, though I give my body to be burned, though I furnish my goods to feed the poor, if I have not love, it profiteth nothing." The development of the individual character is the end of all organization.

For us to worship is Christ. That which distinguishes Christian worship from pagan worship is just this: that the Christian worship centres about Christ. There are temples; they sometimes look much alike. There are altars; they sometimes resemble one another. There are forms and services in some Christian churches that are very like other forms and services in pagan churches. There is a worship of God in the pagan church as in the Christian church.

The difference between the two is this: that all our worship centres in Christ. When we come to church to confess our sins, what most deeply impresses us in the sinfulness is not the harm we have done ourselves, it is not the harm we have done our neighbor, it is the hurt we have inflicted on God as manifested in Jesus Christ his Son. It is no mere figure to say that we helped to plait the crown of thorns, and helped to thrust the spear into his side. We believe in very truth the long night of Christ's suffering was brought about by the sins of the whole world, and we have contributed to them.

THE pagans believed that power belonged unto God. All nations in all times that have had any spirit of adoration have adored power. But the Psalmist says, We know something more of God than that. We know that divinity does not lie in power, but in the use that is made of power; in power used by the strong for the weak, by the wise for the erring, by the righteous for the sinful one. That is the message of the church; that is the meaning of its worship.

ALL Protestant churches accept the two Sacraments, but this has proved no effective bond of union. As to the creed, the fact that there are in Scotland half a dozen Presbyterian denominations, all accepting the same creed and each independent of the other, proves, if proof were necessary, how utterly hopeless it is to attempt to build church unity on acceptance of a common symbol.

SPECIFICALLY the function of the church is not to make new laws, or new states; it is not to enforce the laws that already exist; it is to make new men and new women.

A CHURCH is not a Christian church that is not a missionary church. If the church is satisfied to come together once a Sunday or twice a Sunday, or six or seven times a week in protracted meeting, for singing, prayer and exaltation and exhilaration and absorption in God, it is an Oriental church, it is not a Christian church. It is not a Christian church unless, coming to the sanctuary and getting through the church a larger vision of God, a larger life of him, a better sense of his love and more of his spirit, it goes forth to carry it to those who need that life and that love, as Christ came forth from God, and as through the eternities God has been coming forth from himself.

THE church is the church of the Living God. It is a church not merely bearing witness to a great historic past, — though it does that; it is a church not merely of philanthropic men, brought together in order that they may accomplish something for their fellow-men, — though it is that; it is the body of Christ; it is the organism in which the Spirit of God pre-eminently and peculiarly dwells, and through which the Spirit of God manifests himself. So all the various utterances of the church are in some true measure the utterances of this indwelling Spirit.

We have given our pledge of helpfulness one to another. In us still is the spirit of war and greed and selfishness and ambition and pride, and we know it full well. But we have agreed one with another that we will help one another in personal battle. Each one of us will help his neighbor; he will help you, and you will help him, and each of us will help the other to stand strong. We will be more honest in business; we will be more loyal in government; we will be truer in politics; we will be kinder in the household; we will be better men and women, — because we know other people are fighting the same battle, doing the same work, running the same race, giving us their sympathy, as we are giving them ours. We have joined our hands in a common pledge to do what we can for the world. We have united for the purpose of telling others of this Leader, and of this life. We see about us men who are in discouragement and despair; men who think you must fall into the currents of society and do as society does; that it is impossible to be honest, divinely honest in commerce, as it is carried on to-day; men who are under such stress and pressure that they say, It is no use, I must either join in the current or be trampled underfoot. And we have joined hands to say, It is false: God does reign; there is a good God; the sunshine is more than the blast; God is more than the devil; goodness and righteousness are more than sin and selfishness. We can and we will conquer, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. We come to this promise:

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We remember it was said to the twelve, and now it is said over again to millions, that are no longer a little flock, and we take courage. We have united for this our common purpose that we may hasten the time when there shall be peace in place of war, love in place of selfishness, industry in place of idleness, thrift in place of extravagance, and the spiritual life in place of the sensuous life.

Every Christian congregation is a pool of Bethesda. All that gather here are somehow lame and halt and blind and diseased, and those most of all lame or halt or blind or diseased who know it not. Still the Master is here, and still he says, Wilt thou be made whole? and still with every benediction he bids you rise, take up your bed and go forth with a larger strength and a more splendid sense of duty. It is for this he gives his church power on earth to forgive sins; it is for this he gives us the gospel of power, that we may make connection between the individual heart of man and the heart of God, and put into the tempted the song, I can do all things through him that strengtheneth me.

It is impossible to have a good organism except by means of individuals. In vain you reform your ritual, in vain you recast your creed, in vain you rectify your political platforms, in vain you reform your industrial organizations, in vain you pass the political

power from one party to another party, like the shuttlecock between the battledores, — in vain all this unless the men and women of the state, and of the church, are pure, true, good, honest. You cannot make a sound ship with rotten timber, and you cannot make a sound state with corrupt men. We abolish feudalism, we abolish slavery. Do it, and leave the old covetousness in the hearts of men who work and men who employ labor, and the old evil will appear in a new form, under free competition. Sweep one party out of power and put another party in power, and leave the old corruption in, and you will have a new ring in place of the old ring, and a new corruption in place of the old corruption; the blood poisoning will remain, and it does not make much difference what we call the microbe. Individual character is the essential thing. There is something more to be done than to reform municipal governments, to reform state governments, to adopt policies, — it is to make good men and women.

The church in all its varied manifestations is the incarnation of the same Spirit that was incarnated in the one man Christ Jesus. No one man can show forth the glory of this indwelling Spirit, but all combined can. So God says to one, Lie on a bed of sickness and show the world what the patience of God means; and to another, Enter into the battle of life and show what the heroism of God means; and to another, Enter into business and show what is the divine ideal of honesty; and to another, Sit on the

bench, and show the world what justice means; and to another, Stand in the pulpit and interpret what divine truth is; and the minister, no more than the judge, or the merchant, or the man of affairs, or the invalid, is showing forth the glory of God.

This is what the church service is for. It is to breed such an atmosphere, to inspire such a spirit, that when men and women shall come into the church, before as yet the minister has uttered a word, they shall begin to feel the change, as one feels the change when he rises from the miasmatic valley to the mountain heights above. It is to make such an atmosphere in the church that those who have come in sorrowing shall find God wiping away the tears from their eyes, and those who have come in distraught and discouraged shall begin to lift up their heads, and let the light of heaven shine upon them, and those who have come in careless and indifferent, and thinking that the earth is nothing but a place for making money, shall begin to see that there is some nobler end and feel some diviner aspiration, and shall go forth; the tempted, the discouraged, the self-conceited, to get, the one comfort, and the other courage, and the other humility, from the life and the character and the spirit of the Christ, manifested in the aspirations and prayers and praises of his followers.

If the church is in the midst of a commercial community threatened by the vices of commercialism, its

message is to be Christ and *him crucified;* Christ the incarnation of service and sacrifice. This ought to be the message, and, thank God, more and more this is our message in our Christian pulpits. Not a doctrine of atonement; the world will never be served by a doctrine, new or old; it will never be set right by a theory, right or wrong. A Person — a living Person, a loving, serving, sacrificing Person, a Person who has shown his power of love by all that he has suffered and all that he has done for humanity: this is the meaning of our ministry.

What is the secret of the preacher's power? His object is to impart the life of God to the souls of men; his instrument is the Book which contains the experiences of men who had in various degrees a consciousness of God in themselves; the secret of his power is the consciousness of God in himself.

The minister of the Christian church has more than one function. He is a priest, conducting the public worship of the church; a pastor, ministering from house to house; a captain of spiritual industry, directing the activities of his church; and a preacher, a prophet, a forthteller of the truth of God in public discourse.

I believe there are as many brave men, at least, in the pulpit as there are in any other profession. I am inclined to think there are more. But it is not easy

for a man to stand for what he thinks is the truth and righteousness in his day and generation and speak with only the fear of God, and without the fear of men. He cannot do it without a battle.

THE object of the minister is not to expound philosophy, but to promote life. He is not a teacher of theology, but a preacher of religion. He must be a theologian; he must have a philosophy of the life which he is imparting; nevertheless, his object is not to impart the philosophy, but to use the philosophy that he may impart the life. "I have come that they may have life, and that they may have it more abundantly," says Christ. Then he breathes upon his disciples and says, "Receive ye the Holy Spirit. As my Father hath sent me, even so send I you." We who are ministers of his grace are to be administers of his life. We are to impart life. We are to do this through truth; nevertheless, for his ministers truth is not an end, but a means to an end. Truth is instrumental.

THE minister who simply expounds the truth does not understand his mission. His mission is so to use truth that men shall be made free; that men shall be made holy. His ministry is, therefore, to be determined by fruits in the life. That is the best sermon, not which is a great pulpit effort, but which is helpful. If, young men, you have preached a sermon and some one comes up to you and says that was a great pulpit effort, hide your head in

shame and go home and never write another like it. But if some one comes to you, with a little quaver in the voice and a little moisture in the eye, and says, "Thank you; you have helped me this morning," thank God and go home and try to write another like it. That is the end of preaching,— to use theology to help life. The test of the sermon is its fruitfulness in life; and that is the test of theology.

Let me try and make clear the distinction between a testimony and a test. A church of Christ is a body of men and women who are loyal to Christ as their leader; a body of men and women who believe in him, and because they believe in him are his disciples, wishing to learn from him; are his followers, wishing to do his work in his way. As their life comes short of this ideal, they have a common desire to express their penitence, their regret that they have fallen away from it; they have a new phase of penitence. They have a new sense of dependence, too,—a new sense that they are not sufficient for the exigencies of the new life on which they have entered. New desires grow up in them to be like this Christ, to do his work better, to be worthier of him; and so new desires arise in their hearts, and a new purpose animates their life. They no longer say, as Paul says in the seventh of Romans, What I am doing I do not understand; they do understand; they mean to do Christ's work in Christ's way. Thus

a new experience of loyalty, a new experience of dependence, a new experience of penitence, and a new experience of consecration enters into their life. They wish to give expression to this; and out of this new experience there comes a hymn-book and there comes a creed. The hymn-book is the expression of the emotional life of a Christian body of men and women; the creed is the expression of their thought-life.

I CALL you and I call myself to make men and women like Christ; who shall meet temptation as he met his temptation in the wilderness; who shall carry the spirit of helpfulness into the wedding at Cana; who shall face the opprobrium of right doing as he faced the howling mob at Nazareth; who shall dare vested interests when they are vested wrongs, as he dared the Pharisees in the Temple; who shall carry comfort and consolation into every home where sorrow has gone, as he carried them to the sorrow-stricken house in Bethany; who shall be able to say to the sinful and the outcast, God forgives you; who shall love and serve; who shall rejoice with those who rejoice and weep with those who weep; and who, when death comes, shall look through the grave to the land which lies beyond, shall see the angels where others see but the dead, and know that the living is not to be sought in the tomb. As long as the Christian church does this work, as long as it promotes this higher life in men and women, so long the world will need it, so long mankind will come for it.

Sectarianism

THERE were four nascent factions in the Corinthian Church: the conservative, or legal, or Puritan; the radical, or liberal, or Gentile; the philosophical, or scholastic, or Alexandrian; and the mystical or transcendental. Each of them took the name of a leader famous in the church, though probably not one of them had the leader's authority for so doing. Each separated itself from the others and constituted an independent party, if not an independent organization. Thus began sectarianism in the Christian church.

IT is a curious illustration how little the Church of Christ has really bowed to the authority of Scripture, which in its creeds it has so much exalted, that, in spite of Paul's earnest condemnation of these Corinthian factions, they have been so constantly repeated since. Not to mention the Dominicans and Franciscans, and Benedictines, . . . we have had Augustinians, Lutherans, Calvinists, Arminians, Wesleyans, — that is, parties doing exactly what Paul condemned, one saying I am of Calvin, another I am of Luther, exactly as in Paul's time one said I am of Paul, and another, I of Apollos. Indeed in one respect the parallel has been even more exact; for we have had in modern times three separate sects disavowing sectarian principles and sectarian creeds, and endeavoring to avoid the appearance of sectarianism by calling themselves by the name of Christ.

PAUL'S remedy for sectarianism, his basis of church union, is very simple. There is, he says, one foun-

dation, Jesus Christ. Other foundation can no man lay. Loyalty to Christ, not to a creed about Christ, not to a sacrament in honor of Christ, not to a church which Christ has founded, not to a Book which tells about him, but loyalty to Christ, is the basis, and the only basis of union which Paul recognizes.

Paul did not propose and could not have proposed the acceptance of the Bible as the foundation of ecclesiastical unity, for the Bible did not exist.

The Jewish church, if not founded by Abraham, certainly existed as a definite ecclesiastical organization in the time of Moses; but the Old Testament in its present form was not completed till over a thousand years later. In a similar manner, the Christian church was brought into existence at Pentecost, if not before; but the New Testament, as we now have it, was certainly not completed until the end of the first century or early in the second. The Bible is the creation of the church, and therefore the church cannot be founded on the Bible. The basis of the church cannot be the literature which its own life has created.

If the Bible is the child of the church, the creed is more evidently its child. It is what the church has come to think as the result, in part at least, of a study of the Bible. If unity must be based upon the creed, then unity was not possible till the third or fourth century, for not till then did the church have any

creed, even the simplest. It was at first too busy living to philosophize about its life.

It is not, Paul says, with wisdom of words or excellency of speech — not, that is, by a philosophy or a skilful phrasing of philosophy in a common symbol — that the church can ever be made one. History abundantly confirms his argument that theology affords no basis for Christian union. The creeds have been wedges to split the church asunder, not bands to bind it together. If we except the Apostles' Creed, their object has been not to include all disciples of Christ, but to exclude some who at least called themselves disciples. Thus the Nicene Creed was framed to exclude Arians, the Heidelberg Catechism to exclude Romanists, the Westminster Confession to exclude Arminians, and the Creed of Pius IV. to exclude Protestants. The object of the creed maker has been to frame a shibboleth which the supposed heretic could by no possibility pronounce. It has been exclusive, not inclusive.

Co-operation in Christian activity is Paul's remedy for schism and sectarianism in the church of Christ. This simple proposition is confirmed by certain modern experiments in the church: by the co-operation of Christian missionaries of different denominations in foreign lands; by the endeavor, unhappily frustrated, of the Japanese Christians to make one Japanese Christian church; by the practical unity of widely different Christians for Christian service in

such organizations as the Young Men's Christian Associations, the Young Women's Christian Associations, the King's Daughters, and the Young People's Societies of Christian Endeavor. In all these cases there is a general acceptance of the Bible as containing the word of God, but there is generally no agreement upon either doctrinal statements, church symbols, or ecclesiastical government; and yet while others have debated Christian union, these organizations, acting on the counsel and in the spirit of Paul, have secured it.

We believe that the Creator of the heavens and the earth stands in personal relation to every one of us, as a father to his child. We believe that his Son has come into the world, and has lived, and suffered, and died, and risen from the dead, that he may give us a new conception of God, and a new teaching of what humanity ought to be. We believe that the Spirit of God broods the hearts of the children of men, comforts them in their sorrow, illuminates them in their ignorance, leads them in their perplexity, lifts them out of their trouble and their downfall. We believe in the church of Christ as the body in which the Spirit of God dwells and through which it is manifested; in the communion of saints, the fellowship that is deeper and broader and larger and richer than any communion of statehood or of country. We believe in a God who forgives sins, and cleanses the unclean, and purifies the impure, and strengthens the weak, and uplifts the fallen. We believe in this life

as the mere precursor and opening to life, the mere bud that will blossom out into an unknown eternity. We believe in the resurrection of each individual soul. We believe in his continued personality. We believe, therefore, in the recognition of friends and the continuance of earthly friendships and loves beyond the grave. It is because we believe in this Christ, and this Father whom he hath revealed, and this forgiveness of sins which he has brought, and this Spirit of God which dwells among men, and this spirit of Christ which is to abide upon the earth, this Gospel and this future life to each individual soul, it is because of this our common faith, that we are joined together in this brotherhood.

Jesus Christ was, we ought never to forget, a Jew who loved his country, and he had earnestly desired before his death to eat one more Passover supper with his disciples, who were to him as his own family. But when he broke and passed the bread and again poured and passed the wine he changed the ritual. "This is my body," he said, "broken for you." "This cup is the blood of the new covenant, shed for many for the remission of sins." Thenceforth they were to remember him in their sacred festival. It was to be to them the reminder of one greater than Moses and a more far-reaching deliverance than that from Egypt.

Simplicity characterized everything that Jesus Christ did; sacredness invested all. The sacredness of

simplicity was in this last gathering of Christ and his friends before his death.

THOUGH I do not believe in either transubstantiation or in consubstantiation, neither in the literal nor in the mystical presence of Christ in the bread and the wine, I believe in the real presence; I believe that the Master also loves to remember and be remembered, sits at every communion-table, makes it a true Lord's table, and adds to the sacred memories of human companionship, and the more sacred memories of his own life, death, and resurrection, what is most sacred of all, his actual, vital, spiritual fellowship in the breaking of the bread which is again eaten with him, and in the drinking of the cup, which he again partakes with his friends.

THE ceremony of baptism, which the Jews had used as a means of entrance for pagans into the Jewish church, John the Baptizer employed, giving to it a new significance, as a means of solemn profession, of new life, among the Jews. This last of the Hebrew prophets said in effect to those who listened to him: You need cleansing as much as the pagans; your faiths are no better than theirs; you need repentance no less than they; you also must be submerged, and wash away your old faiths and your old sins, and rise into a new life, in which you will cease to do evil and learn to do well. Baptism was never used by Christ during his life, but it was employed by disciples of Christ who had previously been disciples of

John the Baptizer; and it received Christ's sanction after his death, and in this sanction a new direction and a new meaning. The Apostles were told to baptize men, not into the Jewish church, not merely into a repentance which ceases to do evil and learns to do well, but into the power and authority of a new life with God, — into the name of the Father, and of the Son, and of the Holy Spirit. Baptism thus became an entrance door to the Christian church, as circumcision had been an entrance door to the Jewish church.

If we are under the Jewish law, if the Fourth Commandment is of perpetual obligation, if to gain acceptance with God we must keep one day set apart to his special service in some special form, then the Seventh-Day Christian is right. Saturday should be our Sabbath, and the Mosaic law should determine our method of observing it. This is not Paul's conception of religion. The simple duty of the Christian is summed up in faith, hope, and love. He is to take such time for the cultivation of the spiritual life and employ such methods as experience indicates will best accomplish the coveted result. If he does not desire spiritual life, no Sabbath-day observance will promote it. If he does desire spiritual life, he is free to select that time and that method which are best adapted to promote it. The Christian church has not frankly accepted this philosophy, but has unconsciously acted upon it. The first day has taken the place of the seventh, and the method of observance has changed quite as radically as the time observed.

The Sabbath is given to us that we may drop for a little while the questions which are perplexing us in the house, in the office, and in the market-place, and may come face to face with the larger, grander, diviner problem, how to make men and women. The objection to the Sunday newspaper is not that it makes Sunday work. It does not. The work on the Sunday newspaper is done on Saturday; it is the Monday newspaper that makes Sunday work. It is not necessarily irreligious reading; it may be, or it may not be, that depends on the editors. It is this: That the Sunday newspaper sweeps into the Sunday the whole current of the week-day life, which, for the time, we should drop out of our thoughts, that we may give our whole attention to the larger, diviner, and more fundamental problem, how shall men and women become God-fearing, honesty-loving, covetousness-hating men and women.

VII

FAITH AND UNFAITH

If you have any spiritual nature in you that responds to the inaudible voice and the unseen visions, do not extinguish it, and do not despise other men who have felt, seen, known.

Faith, the power which perceives the invisible, hope, the unquenchable aspiration for something nobler in the future than has been attained in the past, and love, the bond of perfectness which binds us each to his brother because all to God, remain ever unchanging, though there are new visions of the invisible, new hopes of its attainment, new developments of love, and new manifestations of its spirit in new conditions.

The spirit searcheth the deep things of God. Faith — that is the answer to the enigma of science; hope — that is the answer to the enigma of history; love — that is the answer to the enigma of life. We piece our knowledge together out of fragments, and we do not put them together very well. Even our prophets see but little bits of truth, and they seem incongruous and inconsistent; but even as things are, with all this shortsightedness, all this blindness, all this fragmentariness of knowledge, even as things are, there is now and here the faith, the hope, the love that sees God in his world, sees his wisdom in nature, sees his benef-

icent purpose in history, sees his serving, comforting, forgiving love in life.

Spiritually discerned! Paul starts with the affirmation that man is more than animal, and more than a sensible being; he has in him more than that which the eye can see and the ear can hear; he has a sixth sense; he has in him a direct and immediate capacity for perceiving the invisible and the eternal. If a man shuts his eyes, he cannot see color; if he shuts his ears, he cannot hear music. If he shuts this sixth sense, if he shuts out the spiritual nature, if he bars the doors against it, and will not use it, he is right to be an agnostic; he ought to be. If he is seeking truth with the mere eye, the mere ear, and the mere reason deducing from the eye and ear, he cannot see God. But the greatest truths are not those we see through the eye, hear through the ear, or touch with the hand, or taste with the palate.

We in our business trust one another; and we go on trusting one another in spite of the defalcations and frauds here and there, now and then; we do it wisely, because we believe in what? Honesty. How long is honesty? How broad is honesty? What color is honesty? How does honesty taste? What do your senses show you about honesty? If a man says, "I do not believe in honesty," you do not argue with him; but you keep your hand on your pocketbook till you get out of his presence. Honesty lies in the very structure of man. He sees it, he knows it.

Faith and Unfaith

We that are Christians, having that same measure of Paul's faith, be it little or much, we know that there is a God, because we have seen him, we have walked with him, we have been upon the mountain and talked with him; we have been in sorrow and he has comforted us; we have been in weakness and he has strengthened us; we have been tempted and he has enabled us to conquer; we have fallen into sin and he has lifted from us its heavy burden.

Do we not wish that Paul had told us how we might enlarge this life of ours; how in our poverty, in our imperfect Christian experience, we might grow into the larger, richer life? These words, "Have faith in Christ," have almost lost their meaning; they are too conventional; we do not understand; we want some plain, practical, simple directions how to cultivate in ourselves this life that will rejoice in wrestling, in conflict, in disappointment and in sorrow; that shall follow on and never attain, and yet always rejoice to follow on!

This is our faith. He, not a memory far away, to whom we must look over eighteen centuries, but he, risen, living, dwelling in us, leading us here and now. This is our faith, at least we pretend this is our faith. Sometimes I wonder if it really is our faith. For if it were our spirits would be on fire! If we thought the same nature was yet here weeping tears at the grave of Lazarus, weeping tears over the destruction of the nation undermining its own character by its

own wickedness, the same nature was still here fighting against evil, heroic to bear and to suffer, and still suffering in the throbbing of a great heart, for the woes and the sins of mankind, surely our enthusiasm would be enkindled and we should be all on fire!

Faith in Christ is, first of all, this: Such as he was I want to be; his is the kind of life I want to live; his is the kind of character I want to possess; his is the kind of blessedness I desire for myself and for my children. A man may believe what creed he will, and if this is not in his heart, he has not faith in Christ.

In my conscious experience, I trust and love the good God. But I have to stop and think and calculate if I am going to give an answer to one who asks me for the reason of my hope. Yet I do not think my hope is unreasonable, — that is, unable to give a reason. We Christians believe in Christ and in God, not because we have reason. But having our faith, and being asked why we have it, and having our hope, and being asked why we possess it, we ought to be able to answer that question to ourselves and to any who may ask us.

From a study of the universe, of the world of men, of human history, of the character of Christ, I come back to my hope, — there is a good God at the heart

of the universe; he has ordered the world of matter; he is ordering the world of men; he is revealing himself in human history; he speaks to human conscience and human life. And when men say to me, If he were all powerful, why did not he make a better world? That does not trouble me. I do not know that he could have made a better world. I do not know that virtue would be possible without vice. I do not know how virtue could be possible without the possibility of vice. Only I know this: That the hope which has grown up in my heart (I know not how), and the song which has sung itself in my heart (I know not whence), and the hope which has led me on through all these years, like the pillar of cloud by day and the pillar of fire by night (come I know not how into my horizon), is a reasonable hope and a right ordered song, a wisely guiding pillar, and I press forward in the strong assurance that when life's history is over the kingdom of God and not the kingdom of the devil will be established in the world, and his will, not the will of innumerable myriads of men, all willing different things, will be accomplished in the world, and his will will be done in me, and I shall awake in his likeness, my battle ended, his victory won.

Godless and hopeless go together in Paul's mind. To be godless is to be hopeless. There is in our time, though perhaps not peculiar to our time, both a school of philosophy and a tendency of thought, to the effect that the world can get along without God

and without religion. Not without morality, but without religion; not without righteousness, but without God.

If we let our Sundays become mere holidays, if we forget the message of God which our Bible conveys to us, think our church is a mere place in which to gather for lectures, lose worship out of our aggregate lives and worship out of our individual lives, cease to believe that there is a personal God and Father of us all who loves us and seeks our love, cease to seek that love and to live in personal relationship with him; if the school of philosophy which would take these faiths out of us has its way, and the tendency of thought which we sometimes see in America runs on to its completion, we shall have a government from which liberty will be gone, a society from which brotherhood will be gone, an education from which all the noble ends and unifying purpose will be gone, we shall have individual lives from which all hope and comfort in time of sorrow and trouble will be gone. If that time were to come, then no longer, when you laid your beloved in the grave, could you look for a reunion; no longer, could you hope for a life beyond in which you might correct some of the mistakes, the errors, and the follies of which you have been guilty here; no longer, when you struggled with temptations without and fears within that were too strong for you, could you lift clasped hands and seek help from a power not yourself to strengthen and make you rejoice. Godless is hopeless.

Our doubts are the product of our spiritual ignorance and unculture.

Do not be afraid of your doubts. They are your friends. The highway to earnest belief is earnest doubting. A question-mark is simply evidence that a man is beginning to think. Take, then, the doubts which education has given you, and face them. Seek to resolve them. The only scepticism that the pulpit has a right to condemn is the scepticism of Pilate, who says, with a shrug of his shoulders, "What is truth?" and goes out without waiting for an answer. If you wish to know the truth, dare to inquire into everything. For there is no truth, however bitter, that is not better than any delusion, however sweet. If you are not immortal, it is better for you to know it than to think you are. If there is no God, it is better that you should know it than to think there is one. "Prove all things," says the Apostle. Start, then, out of your past, with the equipment of your present; be not abashed nor ashamed to look at that past; and out of it and out of the present seek for your future.

We are not to judge of a truth beforehand by the fruit which we think it will produce. It is the truth which makes free, not any kind of error. It is the truth which sanctifies men, not any kind of falsehood. All truth is safe. All error is dangerous. It is only the truth that the minister is to use. He is never to say, "This is the philosophy that my people are used

to, and this is the philosophy that I think will do better service, and so, though I do not believe it, I will preach it." Never. It is only the *truth* he is to use, but he is always to *use* the truth. Truth is always an instrument.

LORD, I believe; help thou mine unbelief, seems to me to interpret the experience of this close of the nineteenth century. It is a strangely commingled cry of faith and unfaith. There is not, on the one hand, the rest and quietness of a clear, simple, religious conviction, unshaken, unhesitatingly held; there is not, on the other hand, the base, despicable self-satisfaction in a life without religious purpose, without spiritual quality. It is a state of controversy and conflict between faith and unfaith.

THERE are some things respecting which we ought to be agnostics. They are the secret things which belong to God. There are other things concerning which we ought not to be agnostics. They are the revealed things which belong to us and to our children. They belong to us, in order that we may do righteously. This statement, that they belong to us that we may do righteously, indicates the dividing line between the things that may be known and the things that may not be known. The things which concern us, which touch our life, lie within the realm of our knowledge; the things which do not touch us, which do not concern our life, concerning which we may hold one theory or another theory, and our

life still remain right, do not belong to us. We may discuss them, but they are not a part of the vital truths of religion.

Omnipotence means that all the power there is, is subject to him and he is the fountain and source of it. But it does not mean that there are no limits to power. We say that he is Creator. What do we mean? Do we mean that matter is not eternal, that once there was no matter, and God spake, and then matter came into existence? We do not know what matter is. How do we know whether he made it, or whether it existed from eternity and he has fashioned it into order out of chaos? We do not know; we cannot know. These things that concern the essence of the Divine, we do not know; they are the secret things which do not belong to us.

Wherever God comes in touch with us, we do know. We know that there is a natural order in the universe; we know that there is somewhere a rule; and we know that these rules are absolute, unchangeable, immutable. . . . There is a moral Governor and a moral government. We recognize this more and more. The progress of human thought is not toward chaos. Men once thought that there was no physical order, that there were as many gods as phenomena; gradually they came to see that all physical laws are from one Law-giver. Once they thought there was no moral order, or scarcely recognized it. Now we are coming more and more to see that there is a

moral order in the universe. More than that, we are coming to see, through evolution, that this moral order and this physical order make for progress. It tends to make every day better than the one that went before, and every year better than the year that went before, and every epoch better than the epoch that went before. We know that there is physical order, and a moral order, and that order means progress. We do not have to have a Bible for that; we simply have to use the eyes in our heads and the brains behind the eyes.

We ought to be more devout because of Robert Ingersoll. Not because he is an educator in devotion, but because the shaken faith should be stronger than the unshaken, and we should have our roots so laying hold of God Almighty that blasts of tempestuous doubt shall only make them take a stronger hold.

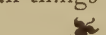
That there is a tendency to live only in the present can hardly be doubted. . . . It is seen in the philosophy of agnosticism (the very word came into existence in this century) that we can know nothing about the future and nothing about God, but that we must make all our calculations and live all our lives as though there were no future and no God that we could know about. It is seen in a very considerable tendency among even religious teachers to eliminate what is called the supernatural (what I should prefer to call the superhuman) from religion and consider that Christianity itself is only the highest type of human

thought and human endeavor. It is seen in the tendency to question whether prayer is anything more than the expression of a desire or an aspiration, whether there is a real communion between the individual soul and God, whether God is really influenced by human prayer, as a father is influenced by a son's request, and in questions respecting the value of church services, public worship, the Sabbath day, the Bible and religious literature.

HERE is a long row of witnesses, by the hundreds and the millions, who bear their testimony: he has borne our sins; he has carried our iniquity; he has taken off our burden; he has taken the sorrow out of our heart; he has put a new song on our lips. Run up your signal; you do not know where he is? Throw up your arm; trust the voices of men who say to you that on this great ocean of life where you are tossing and think you are alone, you are not alone. We have been where you are; we have given out our signal; the active arm has been reached out to us; we have been helped.

FAITH cure! Why certainly. All cures are faith cures; there are no others; only faith in God is not folding your arms and saying to him, you do all, it is asking him, What have I to do? and doing that. Not the man who says, God can cure me without means, and eats and drinks and drives and violates all laws of health that science prescribes, and dies; he is not the man who exercises faith.

This it is to hope: to say I have something better to do in the world than to be happy; I have something better to do in the world than to be comfortable; here are enemies worth the fighting; I want to battle them; that is the wish. Here at my side is a Strength-giver who will enable me to master them; that is the expectation. I will fight on till sin is killed, for I have Eternity before me and God behind me; that is the hope. Not to say, I think I am well, therefore I am well; not to say, I believe I am righteous, therefore I am righteous; but to say, I have a new wish; it is the wish to bring purity where there is corruption, and honor where there is shame, and self-control where there is sensuality; to make cities that are pure, and churches that are brave, and a nation that is honorable, and men everywhere who are white-winged, and lustrous of brow, and, God helping me, it can be done. Oh, if we really did but have the wish, and behind it the expectation, it would be true! To him that believeth all things are possible.



Have faith in yourself. Believe, and act on the belief. You do not know that you are immortal. Very well, do you know that you are not? Act as though you were immortal. Take the highest conception which you can conceive of yourself and act on it. If you do not believe it, live it. You do not know whether there is a God, or at all events you do not know whether you can know him. You do not know that you can pray to him; you do not know he will hear you, or that you will get an answer. Try the

experiment. Believe the highest in yourself. Believe you have a voice that will pierce the clouds; believe that you have an eye that will see the Eternal. Set yourself to try what you can do with yourself.

I THINK it is a very great mistake, that it has been taught by the churches in religious organizations that faith in God must rest on unfaith in one's self; that one must disbelieve in himself in order to believe in God; that he must be in a self-abased and self-humiliated condition; that he must despair of himself in order to lay hold on the Eternal. No, first have faith in yourself. For, if you will consider it, that which is characteristic of this age is not so much unfaith in God as unfaith in ourselves. There is no longer atheism, — that is, disbelief in God, — there is agnosticism; it is that I do not believe that I can know God. There is a some one, there is a somewhat, but I cannot understand him. It is not a belief that there is no God, it is a belief that I have not the capacity to come into personal relations with him. It is unfaith in one's self.

HONOR all men. There are times when that is about as difficult a command as any in the Scriptures to comply with; but, nevertheless, there it stands. And there is great significance and meaning in it. You can measure humanity by that which is worst in it; you can analyze and analyze men's motives and try moral vivisection on them; you can try to discover interested motives for every good

thing they do, and you can look as little as possible on the good and as much as possible on the evil. . . . You can consider the noble men you have known and the true men and the worthy men and the good things they have done; read the corrupt press less and the honest press more; see what is right in men, — and there is a great deal that is right; feed yourself on heroism and purity and truth. . . . If you cannot see God, look for him first in your fellowmen; look for the divine things they do; look for the divine traits and qualities they show.

To receive the messenger of Christ is to receive Christ; to receive the human life of God manifested in Christ is to receive God; to receive this through the ministry of a prophet is to receive the reward of the man of visions; to receive it through the ministry of the man of action is to receive the reward of the man of heroism; and he will receive that reward and take that life and fulfil that end, though his deed be so simple a thing as the giving of a cup of cold water.

The disciples, however, did not understand; and after Christ died they interpreted the message of the Gospel through Mosaism, and later theology modified it to make it harmonize with Leviticalism. To Paul above all the apostles we owe the interpretation of this Gospel of Christ, as contrasted with paganism, with Leviticalism, and even with Mosaism. According to Paul, God gives his own life freely to all who

are willing to receive that life. This gift of life Paul customarily calls grace, a word identical in meaning with the word *gratis*, which we have borrowed from the Latin. It means free gift. Paul, then, declares that God gives life as a free gift. It is not to be purchased. . . . It is not bought by a sacrifice, nor by obedience, nor by repentance; it is not bought at all. God gives life to all who are willing to receive it. This willingness to receive it, this desire to possess it, this determination to have it, this choice of it with all which that choice involves, this is faith.

Things present. There are a great many of them to-day. We are surrounded with beautiful things, luxurious things, enticing and attractive things. It is not so easy to keep spiritual life in a world so full of rich civilization as it is in a world of comparative poverty. It was a great deal easier for a Puritan to keep his spiritual faith in England, in 1621, than it is for the son of a Puritan to keep it in this year of grace, 1898, in New York and Brooklyn; because it is easier to keep faith when faith is your only refuge, and all around you is howling wilderness and privation, than it is to keep faith with luxury and ease and comfort enticing you and environing you.

Who has not said to himself, If I could only shut off the activities of life and shut myself up in a closet and give myself to prayer and Bible reading! But to be a saint in Wall Street, in the court room, in politics, in society, in the afternoon reception, to

be a saint here in New York, just as New York is to-day, that is difficult. It is difficult, when all life tugs at our shoulders, and we are to be true to Christ and ourselves in the midst of life and keep our faith. All our life is battling.

Do you know, my friends, to whom this coronation is promised? . . . To those who have kept righteousness, to those who are pure and holy and sinless? No. To those who have kept the faith, to those who still believe in righteousness, to those who still hold fast to it, to those who still love it, and would give themselves to it, to those who have both kept faith with God and faith with themselves, and to those who love his appearing and long for the time when the kingdom of righteousness shall come in, and his will shall be done, cost what it may to us, and his kingdom come, not ours, and his glory be revealed, not ours.

WHETHER we are growing more godless or not, I am not sure. . . . But whether that tendency is stronger to-day than it was fifty, a hundred, two hundred years ago or not, of one thing I am personally very sure, — that the whole fabric of human society and human life as it now is rests on faith in God and faith in a future life; that there is no hope for well-ordered society or good government or broad and large and profound education or human happiness in any aspect of the case, if God is eliminated from life, and the future is eliminated from life.

When I say God, what I mean is, faith that there is in the universe and transcending the universe, — that is, transcending the whole of all phenomena, — a Being who is interpreted to us by our own experience, a Being who thinks and who loves and who acts, a personal Being. What I mean by religion is not a definition or a philosophy or a creed or a moral life, but the personal relation of the individual soul and the personal relation of society to this personal God. Eliminate this faith from the world, let mankind come to believe either that there is no personal Being or that there is no possible intimate relationship between individuals or society and this personal Being, eliminate this faith in God and in religion from human life, and the hope of the world is taken away, the hope for good government, for ordered society, for generous education, for high moral life.

What God is in his essence, we cannot know. It seems strange that the finite should imagine that he can define the infinite. But we can know that we are living under a law of physical order and of physical and moral progress, and take new hope from our sense of loyalty to the unknown God. What is his method of manifesting himself to others, we cannot know; but we can open our hearts to his sunshine, and receive his life. What the Christ is in his relations to the Eternal Father, we cannot know; but to us he can be the model which we follow and the revelation of God whom we adore. What has been the effect of the cross of Christ on the super-

natural and invisible world, we can at best only surmise; but we can let that cross preach peace to our own hearts and forgiveness to our own souls, and inspire in us the spirit of a Christly pity, because that is a divine pity. The secret things belong to God. Let us stand with awe and reverence before the curtain. The revealed things belong to us, and they belong to us that we may know and do the will of God.

VIII

PRAYER AND SPECIAL PRAYERS

If we really believe that God is our Father, we shall certainly believe in what we call prayer. We shall not believe that everything we ask for is to be given to us; we shall not believe that God says, I relinquish my sceptre into your hands before you have acquired wisdom to use it; but we shall believe that our Father takes into account our wishes as well as our necessities, and listens to our desires as well as perceives our needs. We shall go to our Father, then, not as a subject goes to a king, not as a man goes to the banker with a check, drawing out money through the cashier; we shall go to our Father as children go to their father, — in the spirit of personal love and personal fellowship.

This is the foundation, the heart, the life of our life. He is still here, and all that he says we can do, — we can do because he can do it in us and for us. This is prayer. It is not asking for money. It is no such thing as drawing a check, and carrying it up to the bank of heaven and getting it. It is opening our own heart to the heart of God, laying our own hands in the hand of God, through Jesus Christ our Lord, and asking and receiving life!

Prayer is not always asking for things; prayer is not always worshipping: it is sometimes listening. It is talking *to* God; it is talking *with* God. . . . In strange ways comes this message of God to us; and it never comes, I think, until one is reverent and humble; for reverence and humility are the two ears with which we hear the voice of God. . . . If you have but the two ears, humility and reverence, you will hear this message of the Lord, "Whom shall I send?" and you will answer with eagerness, "Here am I; send me;" and God will find for your hands, or for your lips, or for your life, some service to render for him. That also is prayer.

Prayer is not always peacefully talking to God; it is not always quietly listening to God; it is sometimes hard wrestling, not with *God*, but with *ourselves*. It is true that we are sometimes to wrestle in prayer, never with God, as though he were holding grudgingly back his gifts, but with ourselves, that we may find our way to him.

If sometimes you cannot find God, if sometimes it is to you as a devoted Christian once said to me it was with him, "My prayers go no higher than the ceiling," if sometimes you listen and get no answer, if sometimes you also are in exile and cry out, O God, my God, why hast thou forsaken me? and your soul follows hard after him, and the night is dark and you cannot see, remember that following after him when you do not see him, desiring him when you do not

find him, longing for him though he does not reveal himself, — that also is prayer; and the very struggle toward the unknown God is itself the way in which God reveals himself to the blinded soul.

You remember the story of the other prayer of Jacob, how he wrestles all night long with the angel. We think of the angel as some one standing apart from him; but I think it is the angel in Jacob that is wrestling with the bargaining spirit in Jacob; and when at last the angel wins, and the bargaining Jacob is lame in the thigh and can wrestle no longer, then he conquers, when he surrenders. There would have been no eighth chapter of Romans if there had not been a seventh. Prayer is the struggle of the soul to break away from despair into hope, from selfishness into love, from sensuality into virtue.

There are a great many men and women in Christian communities and Christian churches who think that prayer is only a shrewd bargain. Their question is not, How can I serve God? but, How can I get God to serve me? Their question is not, How can I do God's will in the world? but, How can I get God to help me accomplish my will in the world? and they do not often, perhaps, make so generous a bargain as Jacob; they do not often, perhaps, give a tenth of their income. And yet God answers such prayers. He answered Jacob's. He was with him. He did bless him; he gave him raiment and food, and he brought him in peace to his father's house.

But that was not all; life did not end there. . . . He had gotten more than raiment, more than food, more than protection; he had gotten more than he prayed for in that strange night when he saw the angels running up and down the ladder; he had gotten such depth and strength and largeness of character that when he in his old age stood before the great monarch, it was he who pronounced the blessing, and the king who received it.

To a people who have been accustomed to think that prayer is something to be paid to God, and that it must be paid in a particular way and according to a particular kind of etiquette, so many minutes of prayer in the morning and so many at night, such a form in the morning and such a form at night, and with such a ritual, Christ says: You are wrong; go to your Father as the child goes to his father, and ask him for what you want. This is prayer. Anything, everything, whatever it is right to want, it is right to pray for. Whatever it is right to desire, it is right to ask of your Father. Not a debt paid to him, but free access to him, for the whole circle of your life wants.

Christ prescribed no ritual, and nothing like a ritual. His disciples did, indeed, come to him once, saying, "Teach us, Lord, to pray;" and he said, "After this manner pray: Begin with reverence for your Father; then ask him for what things you want. Are you hungry, ask him for bread; are you

perplexed, ask him for guidance; are you tempted, ask him for deliverance; have you sinned, ask him for forgiveness. Tell him what things you have need of. That is all; that is prayer." We have taken and converted this instruction into a liturgy; and we have a right so to do. But it is our liturgy, not Christ's, though it is made out of Christ's general instructions.

More significant than the silence of Christ respecting public prayer is the fact that he rarely speaks of either public or private prayer as a duty. The Old Testament contains no laws requiring men to pray; the New Testament contains scarcely anything that could be called such a law. Christ does not treat prayer as a duty, imposed on men as an obligation to be fulfilled toward God; he does not regard prayer as something that must be paid to God in coin, of petition, confession, or thanksgiving. . . . Christ approached the whole subject of prayer from an entirely different point of view. To him prayer was a great privilege. God was a living God and a loving Father, and it was the privilege of his children to go to this living God and get life from him, to go to this loving Father and communicate with him.

Through temptation God's voice sometimes comes to us, through the very reaction against a proposition which has been suggested to us; but sometimes in one way, sometimes in another, sometimes by an event, sometimes in silence, sometimes by an evil

suggestion, sometimes directly, the voice of God comes. And, at all events, however it may come, to pray is to listen.

To have faith in God is not to say, I will not do anything, God will do it all for me; it is to say, I will do all that I can with the instruments which God has put at my disposal; it is to say, God has stored the earth with remedies for disease, and he has given men brains that they may use those remedies, and because of my faith in God I will take the instruments he has put at my disposal and I will use them. What I cannot do, I will ask him to supplement by his doing.

In brief, I advise the reluctant sceptic who desires to know the truth in order that he may do right, to reverse the order, and give his whole present attention to doing right that he may know the truth, in the faith that right conduct, though a long road, is the best road to wise beliefs; that faith in God comes from praying, faith in Christ from following, and faith in the Bible from practically using it.

Ah, my friends, when you ask God for things, and God does not give them, wait, wait; perhaps the very denial, perhaps the very deprivation, if you could only understand him, means character. And when for wealth he gives you poverty, and for joy sorrow, when he takes away the wife and companion of your pilgrimage, when he brings trouble and grief into your house-

hold, perhaps he is giving you better than you knew how to ask or even think.

To be deaf and dumb seems very pathetic; to live this human life of ours and not be able to tell your own life to your best friend; to see all the play of life going back and forth between man and man, and not be able to take in life from your fellow-men, or give life to them,—this is very pathetic; but it is not so sad as to be deaf and dumb toward God, to live such a life that you cannot or do not carry your life up to him, to live such a life that you cannot or do not get his life back for yourself. This is prayer; the intermingling of your life with God's life. This is the privilege to which Christ calls us.

Help us to believe in Thee; to love Thee; to follow Thee; to live Thee; so, when death shall come, to die in Thee. For Thine own name's sake, O Christ. Amen.

Inspire us all with this life; teach us to test and measure all things by this life; help us all to live this life which Thou hast interpreted to us by the life of Him who is the Son of God. For whose sake and in whose name we ask it. Amen.

Make so clear before us, O God, the door of opportunity, so clear to us the path of duty, so apparent the crown of glory, that we, entering in through the op-

portunity, and walking laboriously yet ever faithfully in the path of duty, may at last receive as Thy free gift the crown of righteousness, which is the crown of glory. Through Jesus Christ our Lord. Amen.

Elevate our aspiration, purify our desires, cleanse our vision, and strengthen our heart, that we may see clearly, desire strenuously, stand bravely for Thee and Thy work on the earth. Amen.

God of hope, fill us with Thine own spirit of hopefulness, that we, not knowing Thy resources, may trust in Thee and in them, desire for ourselves what Thou dost desire for us, and be sure for ourselves, as Thou art sure for us, that if we fight with Thee we shall be conquerors and more than conquerors, through Him that loved us. Amen.

Inspire us, Thou Life-giver, with the life that really is, that we may be no shadows pursuing shadows, but true men and women, learning in Thy school, inspired by Thy spirit, growing into Thy likeness. For Christ's sake. Amen.

Let us never, our Father, be satisfied until we know Thee thoroughly, even as we are known of Thee thoroughly. So let us never be satisfied in this life, but always live to-day that we may live more to-morrow; live here that we may live with larger life hereafter. For Christ's sake, Amen.

THOU callest us, Follow me! Oh, how often we have to bring that call back and make it our prayer! Inspire us to follow Thee; teach us what it is to follow Thee; give to us the life that will make us follow Thee, in very truth Thy disciples, in very truth Thy followers. And, dear Lord, who dost dwell not only in the hearts of those who love Thee, but of those who hesitate whether they love Thee or not, who dost not only enter into the open door, but standest and knockest at the door that is closed, if there are any that are questioning with themselves whether they will follow Thee in Thy church, and follow Thee in life, and follow Thee in Thy service and Thy sacrifice and Thy love, and follow Thee through these to Thine eternal activity and Thine immortal life, we beseech Thee that Thou wilt so sanctify the story of Thine own Gospel to them that they may turn unto Thee, to follow Thee and to make themselves Thine. For Christ's sake. Amen.

IX

THE BIBLE

REVELATION AND INSPIRATION — THE PROPHETS — PAUL

THE Bible contains the biology of religion, — that is, the biology of the life of God in the souls of men.

THE Bible is a good book wherewith to make men see that they have gone wrong and are wrong; it is a good book to show them how to start aright and do right; and when they have started aright and are trying to go right, it is a good book to guide them in their perplexity respecting what is right. Those are the three legitimate uses of the Bible: to convince men that they have done wrong, to start them in doing right, and to instruct them in what constitutes right doing.

THE Bible may be characterized as a succession of epiphanies, — that is, manifestations of God on the earth. . . . He appears in clearer and clearer visions, and in more and more spiritual vision, at first in dreams, then in human guise as the angel of the Lord, later as an inward experience interpreted by the human voice. All these epiphanies, these manifestations of God to men, lead up to the great epiphany, the great manifestation, the coming of God

to dwell with man in human form, — himself a man of sorrows and acquainted with grief.

I HAVE come to think of revelation as a progressive and ever-continuous process, — God showing himself to man. . . . God is disclosing himself to men only so fast as they are able to receive the disclosure; the disclosure, therefore, is clearer in the New Testament than in the Old; clearer in the Prophets than in the Law; clearer in some books of the Bible than in other books of the Bible.

WE are coming to see that inspiration is a universal fact in human life. God has not made an Old Testament simply for the Jews, nor a New Testament simply for the Christians; God has not selected one nation and talked to them to the exclusion of all others. John says: "The Word was with God and the Word was God." That is, God is always a communicating God. Never was God dumb in any epoch of the world, to any class of people. Everywhere and always has he spoken. In a true sense all good literature is inspired of God. Goodness and God are identical.

THERE never was a book that has produced the effect in the world that the Bible has produced — never; never a book that has carried the comfort to the sorrowing one, that has carried the inspiration to the downcast one, uplifting those that were fallen under the power of temptation and sin, or a power to give

power to those that were paralyzed, to open the ears of those deaf to spiritual truth. And it still has power. . . . Where there has been no Bible, there has been no civilization. . . . We can tell what the Bible has done for the world, and we can tell what the Bible is doing for the world; and if you will take it and use it, you can find out what it can do for you. When you get back into the question whether God dictated it, or God inspired it, but only in theological and religious matters, or whether and how far the Divine was intermixed with the human; when you get into those questions, you get into what belongs to the secret processes. You can no more tell how God operates on a human mind than you can tell how God operates on a planted seed.

The Bible is not a book, but a collection of books, constituting the select literature of a unique people, and containing all that was best worth preserving in their laws, history, poetry, fiction, drama, *belles-lettres*, philosophy. Its unity is not uniformity. It is not the unity of a single voice, nor even of a single and simple philosophical system. Its unity cannot be expressed by such a formula as the Nicene Creed. It is the unity of many witnesses, speaking in many voices, but bearing testimony to the same great fundamental truth of human experience.

The Bible is a unique literature, — peculiar not in the process of its formation, but in the spirit which pervades it. It is a record of the gradual manifesta-

tion of God to man and in human experience; in moral laws, perceived by and revealed through Moses, the great law-giver, and by successors imbued with his spirit and speaking in his name; in the application of moral laws to social conditions by great preachers of righteousness; in human experiences of goodness and godliness, interpreted by great poets and dramatists; and finally consummated in the life of him who was God manifest in the flesh, in whom the word, before spoken by divers portions and in divers manners, was shown in a spotless character and a perfect life. For beyond this revelation, in His Anointed One, of a God of perfect love abiding in perfect truth and purity, there is nothing conceivable to be revealed concerning him. Love is the highest life; self-sacrifice is the supremest test of love; to lay down one's life in unappreciated, unrequited service for the unloving, is the highest conceivable form of self-sacrifice. It is not possible, therefore, for the heart of man to conceive that the future can have in store a higher revelation of God's character, or a higher ideal of human character, than that which is afforded in the life and passion of Jesus Christ.

The Bible is not what it is sometimes called, — the Word of God. It is never so called in the Bible. The Word of God includes all the languages in which God has ever spoken, — to all races, in all ages, under all circumstances. The Bible is one of his many words, spoken through prophets. Jesus

Christ is "the Word become flesh," — that is, it is the manifestation of God in a human life and character. He who has from eternity been a self-revealing God spake in the world's history first in works, then through the prophetic utterances of men who could better hear and understand than could the great majority of mankind, and at last, when the fulness of time came, he spoke by coming into one human life and filling it full of himself.

The Bible is a record of man's laboratory work in the spiritual realm, a history of the dawning of the consciousness of God and of the divine life in the soul of man. It contains the story of his spiritual aspirations, his dim, half-seen visions of truth, his fragments of knowledge, his blunders, his struggles with the errors of others, and with his own prejudices.

It is not in the literal accuracy of science, history, law, or narrative that the value of the Bible is to be found, but in its spirit. And that spirit is all the more valuable to us because it is that of men of like passions as we ourselves are, struggling with analogous doubts and difficulties toward God, and his truth, and his righteousness. When the Bible is thus regarded as the sifted literature of a people whose genius was spiritual, as the genius of Rome was legal, as that of Greece was philosophical, and as that of the Anglo-Saxon has been commercial, the intellectual and moral difficulties disappear which the unscriptural dogma of infallibility has created.

An infallible book is an impossible conception. It implies that the original writer infallibly understood God; that the language in which he wrote is an infallible medium of communication; that his manuscript was infallibly preserved; that it had been infallibly translated, and that it can by us be infallibly understood. None of these things is true, certainly all of them are not. The Bible nowhere claims for itself infallibility, and it is wise for us not to claim for it what it does not claim for itself.

Infallible authority is undesirable. God has not given it to his children. He has given them something far better — life. That life can come only through struggle. There is as little a short and easy way to truth as to virtue. The knowledge of truth can come only by conflict with error, as the power of virtue can come only by conflict with temptation. The Bible is the record of the experiences of devout men struggling toward that knowledge of God which is life eternal: it is given to us, not to save us from struggle and growth by struggle, but to inspire us to struggle that we may grow.

The Bible looks upon all history as a revelation of God. That is the end and object of it. The divine end of human development is not what we call civilization, — steam-engines and highways and railroads and telephones and ceiled houses and fine clothes and luxurious food; it is not a comfortable and easy time; it is not even merely liberty and righteousness. It is

the revelation of God to the sons of men, because they are sons of God.

We Gentiles owe our life to Israel. It is Israel who has brought us the message that God is one, and that God is a just and righteous God, and demands righteousness of his children, and demands nothing else. It is Israel who has brought us the message that God is our Father. It is Israel who, in bringing us the divine law, has laid the foundation of liberty. It is Israel who had the first free institutions the world ever saw. It is Israel who has brought us our Bible, our prophets, our apostles. It is Israel who brought us our Christ, himself a Jew. When sometimes our own unchristian prejudices flame out against the Jewish people, let us remember that all that we have and all that we are we owe, under God, to what Judaism has given us.

The word discovery is used for science; the word revelation for theology; but they mean substantially the same thing, — the unveiling of the secret of life. Science goes a little way in the search and stops; the prophet goes further, and discovers behind all the forces and all the laws which science has discovered the Infinite and Eternal Energy from which all things proceed, the Power not ourselves that makes for righteousness, — in a word, God. Discovery is the revelation of the laws and forces operating in nature. Revelation is the discovery of him who is the Lawgiver and the Force-producer. Discovery is revelation

in the physical realm; revelation is discovery in the spiritual realm. The man of outsight, with skill in the observation of the sensuous world, is a discoverer; the man of insight, with skill in the perception of the invisible world, is a revelator.

God is always revealing himself, and always has been revealing himself. He has always been knocking at the door; he has always been standing at the window. He has always been showing his character. They who have seen it best and most clearly, and had power to tell us what they have seen, are the world's prophets.

The doctrine of the Bible is not that God once *was*, but that he ever is; not that man once knew him, but that men can always know him.

Am I diminishing the glory of God, lessening the reverence that is due to God, degrading God of degrading humanity, by saying that God has always been speaking to all men, and that his speech has gone to all that listened, and as far as they listened and their hearts received and their lives followed? Did it lessen reverence for Isaiah and Jeremiah in the primitive church to say that there is also a Paul and a John to whom God spake? Does it to-day lessen reverence for Jeremiah and Isaiah, for Paul and for John, to say that God has also spoken through Calvin and Wesley and Bushnell and Brooks?

The modern critic of the evangelical school believes in the unity, the truth, the inspiration, and the self-evidencing power of the Bible not less than his conservative neighbor; but he believes in a unity which is vital, not mechanical; in a truth of spiritual life which is exhibited more effectively because exhibited in a progressive revelation; in the inspiration of the sacred writers, — that is, in this, that they recorded experiences breathed into them by the ever-present Spirit of God; and in the self-evidencing power of the Bible, because the voice of God speaking in and through human experience speaks to it, and is recognized by human experience in our own time and in all times.

This truth is inspired in human experience because we grow into the knowledge of this truth only as God dwells in us and we perceive him in ourselves as a conscious presence. The truth that God is in men is inbreathed into human consciousness and repeated by the soul which is conscious of that presence to other souls less clear-eyed, in order that they may also become conscious of it.

The truths important to us are not such as the date of the building of the Tabernacle; they are such as the fact that God tabernacles among men; and this truth that God is in his world of men wherever they are may be all the more clearly seen by us if we see how this consciousness of God — not his presence, but man's consciousness of that presence — was first

limited to special men, special occasions, and special places.

CAN you conceive of any statement respecting the Infinite and Eternal Energy from which all things proceed, the Power not ourselves that makes for righteousness, beyond these four declarations, — first, this Infinite and Eternal Energy is love; second, this love shows itself in unpaid service; third, this service runs beyond all self-glorification into self-sacrifice; and, last of all, this self-sacrifice shows itself in laying down life that the undeserving may walk along the prostrate form up to the eternal heights of glory? If any one has another revelation, let him bring it.

THERE is opportunity, infinite opportunity, for added disclosure of God, added revelation of God, in the unfolding and application of this truth to the experiences of the nation, the church, and the individual. If it were not so, you and I could not go on preaching upon this Bible.

IF there were not revelations in the Bible that the Bible writers themselves did not fully comprehend; if there were not revelations in the Bible that all the past has not discovered; if we were not continually finding new meanings in old texts; if God was not continually rewriting his Bible in our experience, and giving us a new message to new generations, — we might well close our church doors and stop our preaching.

We preachers are not to stop at the revelation which God had made of himself to others; we are to take that revelation that he may be revealed to us and by us. The Bible is a guide to a revelation, not a substitute for it. Only as we so use the Bible that we stop not at the book, but go through the book to the God who gave it forth, are we worthy to be prophets and preachers in this nineteenth century.

Inspiration is inbreathing. It is an uplifting influence of one spirit on another spirit. A congregation listens to an inspiring address, an audience to inspiring music. We are inspired by reading the records of past heroism. Emotions, thoughts, feelings, pass from mind to mind. One soul breathes life into another soul; God breathes his life into us all. This is inspiration: the elevating or clarifying influence which one spirit may have upon another spirit. Belief in divine inspiration is belief that God's spirit has such an influence on human spirits.

Revelation is unveiling. It is the disclosure of some truth not known before. There may be inspiration without revelation; there may be revelation without inspiration. One may be inspired and yet get no new view of truth; one may get a new view of truth and not be inspired. For the truth may not be inspiring. It may be, indeed, the reverse, — it may be depressing. Inspiration, then, is the influence of one spirit — and especially of the Divine Spirit — upon other spirits. Revelation is the unveiling of truth

before not disclosed. To a considerable extent, the church formerly believed in revelation other than through inspiration. The Christian evolutionist believes in revelation only through inspiration.

He has always been manifesting himself in creation, and all the works of nature are the revelation and the disclosure of the infinite and eternal energy which is behind them, working out an intellectual process in and through them. As the picture is the interpretation of the artist, as the book is the interpretation of the author, as the speech is the interpretation of the orator, so the universe is the interpretation of the universal Spirit, who is speaking through every singing bird, every blossoming flower, every earthquake, every storm and tempest, everything beautiful, everything awful, everything terrible, everything sublime. He speaks in his world.

The Bible is not given to us in the place of a speaking God; it is given to us to teach us how to find a speaking God, how to come ourselves into fellowship with a speaking God, how to listen to God when he speaks, how to receive God's speech into our hearts, how to follow where God tells us to go.

The Bible is a book of ideals, and it presents those ideals absolutely and without qualification. It does not bid us come as near the ideal as we find it convenient or practicable; from beginning to end its command is, "Be ye perfect, even as your Father

which is in heaven is perfect." It makes great allowances for the imperfections of humanity, by forgiving them for wrong-doing and by helping them to right-doing, but it makes no allowance whatever when it defines for them what is right-doing. It does not say, "Thou shalt not steal except thou art on the verge of starvation"; it does not say, "Lie not one to another unless you are in a corner." The commands are absolute; they are unqualified.

If a man's desires are high and pure, and his expectation clear and strong, his life will be full of inspiration; if his desires are low and mean, or his expectation weak and feeble, his life will not be full of inspiration.

The Gospel hope comes to put a new desire into men, and along with that desire a new expectation to create in them a new life, and men are saved by hope just in the measure in which they get the new desire and the new expectation, and see that there is something better than they had thought it was possible to attain.

Great men were the prophets, — among the greatest of the world's leaders: sometimes statesmen, yet never politicians; sometimes poets, yet never sentimentalists; great thinkers, but never mere scholastic philosophers; reformers, yet not impracticables; historians, but neither partisans nor opportunists. Each had his peculiar message, — Isaiah, the wisdom of maintaining political independence; Amos, the

supreme value of righteousness; Hosea, the divineness of pitying love; the Great Unknown, the redemptive power of suffering. Yet a common truth runs through all their messages and makes of them one great message: that God is a righteous God; that he demands righteousness of his people, and that he demands nothing else; that no forms or rites or ceremonies can possibly compensate for wrong-doing; that whatever individual and whatever nation conforms to the laws of righteousness secures the favor of God, and, in that favor, is assured of strength, life, well-being; that whatever individual and whatever nation disregards those laws insures for itself penalty, and, if it repents not, destruction, — this is their message, repeated with every variety of inflection which varieties of temperament can produce, and applied with every change of application which changed circumstances can demand.

Though a prophet does sometimes predict, and though his prediction is sometimes wonderfully fulfilled, his prediction and its fulfilment constitute neither the measure nor the value of his prophecy. The prophet speaks to fear, warning men of danger; he speaks to hope, inspiring them to life; but he does not to any great extent give detailed information respecting events to come. This is not his function; for no such purpose was he sent into the world. He is not a foreteller, but a forth-teller. He speaks, not of the future, but for another, and that other, God.

In some true sense, prophets have lived from the times of Moses to the present time. Every true Christian preacher ought to be in some measure a Christian prophet; not forecasting future events, not foretelling what is to happen, but communing with his God and getting direct from the Father the message which he brings to the people, who listen to him because he is the interpreter of another. The prophets, then, of the Old Testament are, first of all, men of God. They are men, not who believed there was a God, not who had philosophized about him and reached that conclusion; they are men who talked with God, and walked with God, and lived with God, and communed with God. They were, above all things else, godly men, and they were men who came forth from God, bringing their message from him. They believed that God had taken hold of them; they believed he had given them his word; they were accustomed to say, therefore, "Thus saith the Lord, The Lord God Almighty had spoken." Yet this message that came from God came into them; it became a part of their nature; it came forth from them intermixed with their own thoughts, their own feelings, and their own developments. These men are no machines; these men are no amanuenses, writing by dictation; these are men inspired with God's presence, inspired with some thought or feeling or sentiment or passion which they believe is God-given, and then who come and bring this message, this sentiment, this passion to their people. While they are men of God, they also are pre-emi-

nently men of their age. They are not legalists; they are not primarily poets, though they wrote sometimes in poetic forms; they are not philosophers; they are not men who deal with truth in its abstract form or undertake to present it systematically; they are, above all, men of their age, living in their time in contact with current events.

During the seventy years of exile, this Jewish people learned some lessons. They were separated from their temple, their city, their land, and yet their religious faith was not destroyed. They learned, as one lesson, that religion is not to be identified with the institutions of religion, but still survives the shock and conflicts of time, and though the institutions change and the forms vary, the religious life may flow on undisturbed. They learned that God — their God — lived in Babylon as well as Palestine; lessons concerning his power, his greatness, the largeness of his life, which they had not before, at least, fully entertained; that God was no tribal God, no God of Israel, who would stand by his people, whatever they did and however they lived; that he was a God of righteousness and that to a righteous people he would mete our judgment and penalty and, if need be to preserve righteousness on the earth, destruction. Never afterward shall we find this Jewish people thinking of God as the God of Palestine, or thinking of God as a God who only considers them as his peculiar people. They learned to dispense with sacrifices and priests; for seventy years

there were no sacrifices, and there were no priests. The priests, therefore, took the second place, and the prophets the first place, and ever since the history of religion the prophet has taken the precedence of the priest. They learned the universality of religion, or at least some hints of it; that religion has its relation to every human being; in these seventy years of captivity, that these Babylonian pagans were men and women; that they loved and hoped and sorrowed and hated; that humanity is broader than nationality. They learned — at least their great prophet learned, and taught them — that religion, God, righteousness, are for all the peoples of the earth.

A STRANGE, sad, self-contradictory, eloquent, brave man, this Jeremiah, who abhors that which is evil and cleaves to that which is good, a Puritan before the Puritans, a Protestant before the Protestants, a lover of God, a lover of righteousness, a long-lived martyr in an age that could not comprehend him; and yet he left God's message not wholly uttered. He saw that the reform of the nation had been not reform of the individual; that it was in vain to write God's laws in a book and put them in a pulpit; that only could the nation be made righteous as God is written in the heart of the individual. . . . He did not know that the righteous God and the just God and the good God, the God of Amos and Hosea and Isaiah and Jeremiah, was yet to come in the person of His Son into human life. He did understand that God is the secret of life, and he did understand that

the individual person must be rightened or the nation is ruined, but it was left for the Second Isaiah, the Great Unknown, to bring the last great message of prophecy to the world, — that the personality of God must come to dwell with the presence of men before mankind can know that God is just and loving and merciful, and become just and loving and merciful like him.

Do you see the ground of his hope? Jeremiah would not write "God" in the Constitution of the United States to make a pious nation; he would write God in the heart of the individual. Jeremiah would not write "prohibition" in the constitution of a state to make the nation temperate; he would write temperance in the instincts of the individual. Jeremiah would not think that a nation can be made great by the institutions; he would think the institutions must be made great by the individuals who make the nation. If Jeremiah were in the Senate of the United States, he would not vote for a resolution declaring that the Philippines are and of right ought to be free and independent; he would say: "Let us have a public school, and let us have a church. Let us have that which will make these people intelligent and righteous and just." Never are a people free, and never are they independent, until they are intelligent, and until they are just. The public school system and the free gospel run their roots back to Jeremiah. Although he was lacking in what Renan calls the greatest virtue of our century, — courtesy, — and

although he was bitter in his invective, with a bitterness which no Christian can applaud or approve in the light of the nineteenth century, he taught some principles which the United States needs to relearn even to-day. We have tried to make the Negro free and independent by saying that he was so; now we are beginning to learn that each Negro must himself become a man before he is fit for the prerogatives of manhood. Manhood suffrage. Yes, but manhood first and suffrage afterward.

Individualism, spirituality, religion founded on no ritual, no temple, no book, no law, — on the heart of man transformed by the indwelling God, — this is Jeremiah's message. For there is no prophet before his time who puts more clearly the one ground of hope and the one ground of courage, — faith in God.

Mediæval scholasticism has overlaid Paul with a formalism of its own, and imputed to Paul a philosophy of its own. Paul has been studied in the light of the sixteenth century, not in the light of the first, and in the entirely legitimate attempt to apply his teachings to modern problems of thought and life he has been studied as though he had those problems before him when he wrote. Sometimes the conceptions of religion against which he consecrated his life's best energies have been imputed to him; sometimes a later half-Christianized paganism foreign alike to him and to his age. The desire to find authority for "doubtful disputations" has led the disputants to

go to Paul, not to learn with open mind what he has to teach, but to find in his teaching support of the positions of a modern controversialist.

Paul is a prophet, a seer. Some men grope their way to truth; some men rise like birds upon wings, and, looking down upon truth from above, see it spread out beneath them in God's sunlight. These are the poets and seers. Such a man was Isaiah, Plato, Carlyle, Emerson, Browning; such a man was Paul. He has been studied as though he were a logician, a deducer of truth from premises, a formulator of a system for the system's sake, an ancient John Calvin. The student has been puzzled to trace the logical connection in his Epistles; often there is no logical connection. Paul is not a logician; he is often unlogical, sometimes illogical. He uses arguments, not because they are philosophically sound, but because they will accomplish his purpose. His mind is not of the type of Aristotle; it is of the type of Isaiah.

Profit, not symmetry, is the measure of inspiration. "I kept back nothing," Paul says to the Ephesian elders, "that was profitable unto you." Profit to the hearers is his standard in teaching. So far as he could see that truth would be profitable to men, he used it — and no further.

Paul had ideas that ran beyond the consciousness of his age, and ran, I sometimes think, beyond the

consciousness of our age; but he had to use the language that existed in his time and put his ideas into that language. Words cracked under Paul's use of them. He wishes to tell men what righteousness is, but he has no word which will represent his conception of righteousness. He wishes to tell men how he conceives divine righteousness can be obtained, and there is no language by which his conception can be expressed. The language does not exist, because the idea does not exist. He takes old words and puts new meanings into them.

This man with a life too great for the language of his time, enthralled by his dialectic education, and breaking through it, using logical forms but not logical processes, logical in his speech but not in his mental structure, full of a passionate devotion to truth, but only because truth ministers to life, Hebrew of Hebrews, and using the dialectic method only that he may impart Christian life to the Greek world, and through Greece to the heart of Europe, — this man is over-full, and his words pour out of him as water pours out of a bottle when it is upside down. Sometimes he quotes an objection and dismisses it without an answer; sometimes he answers it; sometimes it is difficult to tell whether he is a critic or an advocate of a doctrine; sometimes, like Browning, he hardly knows himself which he is.

Paul is an orator, and he uses language in oratorical forms. He puts himself into the mental attitude of

his auditors; makes it his business to understand the men he is talking with. To the Greek, he became a Greek; to the Jew, he became a Jew; he became all things to all men. There was no man he did not aim to understand; no man in whose place he did not try to put himself that he might put life into him.

These letters of Paul's are not theological treatises. They are true letters, written by one who possessed the true oratorical temperament, who wrote always for immediate effect, and in the study of whose letters "Sender and Sent-to" must be alike studied. He writes in one way to the Colossians, in another way to the Thessalonians, in another way to the Corinthians. He does not care whether he is consistent with himself or not. To him, as to Emerson, consistency is the vice of small minds. He only cares to convince men and win them to himself and to his Christ.

Philosopher among poets is Browning; poet among philosophers is Paul: prophet, seer, preacher, orator, interpreter of Christ's spirit to the thought of the world.

Paul said: I came to proclaim a Person, not to teach a new philosophy. Not by the acceptance of a philosophy but by contact with a Person do we acquire wisdom and righteousness and purity and deliverance from this present evil world.

The real secret of the preacher's power is his ability to reveal his own living spirit to the dormant spiritual man, and so awaken in him the capacity to receive the Spirit of God, which speaks in and through and to the spirit of man. This is the mysticism of Saint Paul.

What he says is, I did not choose *among you* to know anything save Jesus Christ and him crucified.

In brief, Paul's answer to utilitarianism is self-sacrifice; his answer to agnosticism is spiritual insight.

Paul resolves that he will go to Rome. A little later he resolves to go from Rome to Spain, the westernmost boundary of the Roman Empire. He has enlarged the conception of his mission, — it is to make faith in Christ the faith of the Roman Empire. He has changed his conception of the instrument of power, — it is no longer the glory of the Coming One, it is the glory of One who has come and has dwelt upon the earth. He has changed the method of his address, — he does not appeal to the reason, endeavoring to win men by philosophical argument; he does not address himself to the appetite for the marvellous, promising in a second coming a miracle greater than any that has been wrought: he addresses himself to the spiritual in man, awakening in him that which shall perceive the divine love.

Paul says: "My life is Christ." The inspiration of my life comes from Christ. The object of my life is

Christ. The end of my life is to accomplish Christ's work in the world. Take Christ away, and you take everything away. You may take my friends, and still I shall find something. You may take my earthly possessions, and you will not impoverish me. You may put me into trouble, and I will glory in tribulation. You may take away my theology, — or change it, — and still I will not despair. But if you were to take Christ away, you would take the keystone out of the arch and the arch would come tumbling to the ground.

"For me to live is Christ." It is not even as long as that in the original. You will see the word "is" is put in by the translator. "For me to live Christ." I want, then, to try to illustrate a little what this means. Life is Christ. Christ is life. Not that I think this is quite true of any of us. Perhaps it is not absolutely true even of Paul. But it was his ideal.

Of all the idealists of the Bible no one was more an idealist than Paul; no one more ready to recognize the infirmity of human nature; no one more ready to recognize our necessity for forgiveness of sins and divine help in reaching an ideal; but no one more absolutely unswerving in his radicalism in the statement of what the ideals are. When such an one as Paul, then, in such a book as the Bible, qualifies his statement of duty, we are not to regard the qualification as a concession to human infirmity

or imperfection. When he says, "If it be possible, as much as lieth in you," we are to recognize that it is not always possible and does not always lie in us "to live peaceably with all men."

It may be very difficult to determine when this qualification operates, it may be regarded as even dangerous to recognize it; but, if so, it is a part of that danger which goes with the presentation of absolute ideals. The Bible stands for absolute truth, and the minister who believes in the Bible must also stand for absolute truth, and he must state the truth as God gives him to see it, whether he is understood aright or misunderstood; he must brave the peril, whatever it may be, of misapprehension.

It is not easy to stand in a Christian pulpit, and preach a Christian Gospel, and believe that you are interpreting the Christ, and have brethren of your own in the church think that you are undermining faith and destroying it, and misunderstand and misreport and misrepresent you. This was Paul's experience at a time when the opportunities for correcting misapprehension were far less than in our own time.

Paul did not confine himself, however, to preaching; indeed, the preaching was the lesser part of his work. He did a great deal of what we call personal work. He went from house to house. He talked with people singly or by twos and threes. He had no

Anglo-Saxon dread of enthusiasm; was not afraid of emotion; talked to men, oftentimes with tears in his eyes. For he was on fire with a passionate fervor, and he urged his disciples also to be fervid.

In all this career, with the difficulties and the dangers which he had to confront, the characteristics of Paul stand out luminous in the fragmentary sketches which history furnishes us of his career and character. He had passion and intensity, but great self-poise; versatility, but steadiness; scholarly tastes, but great presence of mind in sudden emergencies. He was equally at home before the university in Athens, before a Jewish audience in a great synagogue, before a group of pious women by the river-side, and before Festus or Felix in a semi-royal court. He captivated men by his personal magnetism; arrested them by his quiet calmness in times of peril.

Paul was always courageous, and the boldness of the men who stood for their own convictions unto death stirred him with a new strange pain. The problem of his own life came up again before him, and he remembered that though he had been blameless in the law, he had never had that peace which the Psalmist and the prophets promised to the man who has the blessing of the Almighty. So he studied and wondered and thought, and fought himself, as before he had fought others. The man who is strong in his own conviction is rarely angered by

opposition. It is the man who only half believes, who is roiled and irritated by questioning, — irritated because he fears the questioning will rob him of his faith. To-day, in America, it is not the men who believe in spiritual religion with their whole nature who are angry because their theology is questioned, but the men who are half afraid their theology is false, and therefore cannot endure to have it put on trial. So was it with Paul.

A THOROUGHLY candid and genuine man never can understand an insincere and hypocritical one, and Paul believed that if he were to go to Jerusalem and speak as a Pharisee to the Pharisees, and open to them the Old Testament, and tell them what he had discovered of this kingdom, they would be as glad to accept the glad tidings as he was. He argued this matter, as he tells us, with the Lord. He said to him, "Why, I persecuted the Christians; I am a Pharisee; they will all understand me; let me begin my work at Jerusalem." And the Lord answered him by letting him try the experiment, — a way the Lord has of answering us, when we want to have our way instead of doing His.

PAUL says a little later, "I know both how to be abased and how to abound." That is a difficult knowledge. There are some men who know how to be abased and walk in humility; there are some men who know how to abound and walk in wealth and largeness of life; but to know how to go from

the valley to the mountain top and from the mountain top back into the valley again, and go singing all the time, alike in fog and sunshine, alike in darkness and light, — who knows this secret, save him who has the mind which was in that One who emptied himself and was made in the form of a servant? and where in human history will you find the man who shows more of this mind of Christ Jesus than this Apostle Paul?

The whole of Paul's theology is summed up in that last parting word of his to his friends in Jesus Christ. Life is a battle — fight it bravely; life a course — run it eagerly; life a faith-keeping — hold it firmly; but do not think to win the righteousness by your battle, by your race, or by your faith-keeping: God will give it to you; it is his free gift, if you simply love him and wish to see him.

X

THE SUPERNATURAL

MIRACLES — RESURRECTION

A MIRACLE that is an extraordinary event arresting attention and awakening *wonder*, accomplishing some beneficent *work*, and by its manifestation of a superhuman *power* serving as a *sign* of a divine message or messenger, may either be in accordance with human experience or may transcend human experience. The first is as truly a miracle as the second: what constitutes it a miracle is not that it is an event out of the ordinary course of nature, but that it serves effectually as a sign of superhuman power in the accomplishment of a moral end.

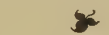
A MIRACLE no longer seems to me a manifestation of extraordinary power, but an extraordinary manifestation of ordinary power. God is always showing himself. Perhaps some of you may think this is a new theology; but this particular bit of theology is as old as Augustine, and as orthodox.

A MIRACLE constantly repeated becomes a process of nature. What distinguishes a miracle from a process of nature is simply that it is not repeated; it is extraordinary, and for that reason attracts attention. If resurrection from the dead were as common as

awaking from sleep, we should think as little of it. The chief reason why modern thinkers find it difficult to believe in what we call miracles is either because we have blindly accepted the too common definition of miracles as a violation of the laws of nature, or because we have confounded them with mere marvels and wonders, or because we have thought of God as an absentee God, and the miracle as the token of an exceptional presence. The doctrine of evolution, understood as a doctrine of Divine Immanence, the conception of life as a continuous and uninterrupted manifestation of God, will remove these philosophical objections to the miraculous, conceived as unusual manifestations of him. When we believe that all phenomena are directed to a spiritual purpose, and that the object of all life is to manifest the Eternal Presence, we shall not be surprised to find special manifestations in history of that Presence in order to serve that spiritual purpose.

Between the philosophy that says there is no God or there is only an absentee God, and the philosophy that says that God is in all phenomena and if there were no God there would be no phenomena, there is certainly nothing of kin. These are not extremes that meet. The abolition of the distinction between natural and supernatural for the purpose of getting rid of the supernatural is one thing; the abolition of the distinction for the purpose of affirming that the supernatural is in everything is quite another.

All things are his breath; literally, scientifically, absolutely, in him all things live and move and have their being. I have, therefore, for myself, practically abandoned the distinction between general providence and special providences. A special providence is, in this new conception of God's relation to the universe, nothing but a general providence specially perceived. It is a clearer perception of the universal presence. God is in all the phenomena; sometimes we wake up and see him; then we say, "Behold, a special providence." It is we who have opened our eyes.



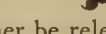
There are some providences which men see more readily than others, but God is the universal provider. Therefore it is that Christ says: Not a sparrow falls to the ground but your Heavenly Father knoweth it. When the earthquake rives the earth, and scores and hundreds and thousands are struck down into death, when the great tornado sweeps out of the howling west and carries myriads to destruction, then we think the Almighty is abroad on the earth; but "Not a sparrow falls to the ground but your Heavenly Father knoweth it." Day by day we are to ask for our daily bread, — for this is his provision, — as well as the large things. The children in the household hardly know that it is father who has provided bread and meat and milk for their daily breakfast; but when at Christmas he brings home a box of Huyler's candy, they gather around and say: Father has brought us something. We are, after all, but children of an older growth, and forget that all the guidance, all the counsel

and all the ministry is God's, and only think that now and then he counsels, now and then he guides, and now and then he feeds, but all providences are special, all providences general.

All the natural seems to me now most supernatural; creation a continuous process; special providence in every act of life; history as full of the presence of God now as it ever was; revelation, the discovery of God, still carried on as it was carried on in the ages past; law, God's own nature pushing itself out and working itself through the natures of his children; forgiveness, the continual process of cleansing and setting free from sin; incarnation, the entrance through the open door of Christ into humanity, carried on and on, not to be completed until the whole human race is one with God; prayer, not a seeking that God shall do what I want, but a seeking that I may do what God wants, the conformity of my nature to God's nature; faith, not a belief that other men have seen God and testified to him truly, but a perception myself of God in human life and in human experience; and religion, not a something apart from life to be found in churches, and taken at last as a kind of torch through the dark door of death, but the life of God in the soul of man.

I think no longer of God as apart from nature or apart from life; he is himself the indwelling force and activity. There are no forces; there is only one force, — God. There are no laws; there is only

one law, — the will of God. There are no vital energies; there is only one Infinite and Eternal Energy from which all things proceed. There is no Great First Cause, father of a great variety of little and secondary causes: because there is one great underlying cause, a *causa causans* of everything in life. Therefore I no longer recognize a radical distinction between the natural and the supernatural. All the natural is most supernatural, and all the supernatural most natural; for God is not apart from nature, ruling it, but in nature himself, — the vital force, the only power.



Genius must either be relegated to the inexplicable phenomena of life, or it must be accounted for on the hypothesis that it is not the manifestation of an extraordinary power coming no one knows whence or how, but the extraordinary manifestation of that Power which is the secret of all intellectual and moral life.

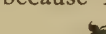
Henry Drummond has perhaps nowhere better stated his own mission in the world than in this single sentence in "The Ascent of Man": "Nothing can ever be gained by setting one-half of Nature against the other, or the rational against the ultra-rational." Yet this has been commonly done in all ages, and generally by the special advocates and devotees of religion. It is they who have insisted on the distinction between faith and reason, between nature and the supernatural; they who have affirmed that we are

to believe what is incredible because it is incredible, and to adore the unnatural because it is unnatural. No service appears to us to be more needed in the present age than to show that we need not be irrational in order to be religious, nor unnatural in order to be spiritual. And no man has done more by his rational faith and his natural spirituality to teach that lesson than Henry Drummond.

Surely this conception of God in all nature, all life, all epochs, is not carrying God away from us. It is bringing him nearer. If every springtime, as I see the buds growing, and the leaves putting themselves forth, and the flowers beginning to bloom, and the birds beginning to sing, I look out and say: "God is creating a new world;" if in every incident and accident, so called, of my life, I look to see what the voice of God is for me, what errand he would send me on, what mission he would give me, what he means; if all events seem to me to have God's voice in them, and I seek to understand them all and follow them all; if every event is a manifestation of his presence and power, and a miracle only an unusual manifestation of a power equally present at all times and in all eras, — surely my philosophy is not getting me away from God, but nearer to him.

It was a strange life, and marked by strange phenomena. We call them miracles. Christ turned water into wine. He fed five thousand with two loaves and five small fishes. He walked upon the

water. He healed the sick with touch or word. He rose from the dead. What am I to think of these? My faith in him does not depend on the answer to that question. It does not, indeed, seem strange to me that so transcendent a being should have possessed and manifested transcendent powers. . . . He said to his disciples: "Believe me that I am in the Father and the Father in me, or else believe me for the very work's sake." I accept the first alternative. I believe that the Father was in him, and he in the Father. I do not believe him for the very work's sake. I believe in the works because I believe in him, not in him because I believe in the works.



WHAT is a miracle? Do I not believe in miracles? I believe they are going on all the time! What I object to is the narrowness which shuts miracles up between the covers of a Bible and puts them over into one principal epoch and one special time. Augustine says that a birth is a greater miracle than a resurrection, because it is more astounding that what never was should begin to be, than that which was once should seem to cease and yet continue. Why, says Renan, is not resurrection repeated? It is. Every death is a resurrection. Why is it not seen? Ah, if we could see the resurrections as clearly as we see the births, they would cease so be miracles. What makes a miracle a miracle is that it is an unusual manifestation of an ordinary power. The world is full of the witnesses of God's presence, and we do not see them.

I NO longer look back for the evidence that God was in history, — though I believe that he was in history, — but I look about me to see him in history now. Not that he was in history in Palestine, and not in Europe; not that he was in the history of Israel, and not in that of Greece or Rome or mediæval Europe — always in history. Not more truly guiding Moses in the fifty years of his statesmanship, than guiding that other great statesman who has just passed from honor on earth to glory in heaven — Gladstone — in his threescore years of statesmanship; not more truly the emancipator of the Hebrew race when he led them through the Red Sea, than the emancipator of our own Negro race when he led them through the red sea of blood in our time. The difference between the Bible and other histories is not that God was in one age and not in another age; but that there were men who could see him then, and men seem to be blind now.

THE mere fact that a miracle is an extraordinary event seems to me to constitute no reason for discrediting it. The credibility of an event does not depend upon the nature of the event, but upon the nature of the testimony which attests it. If the Old Testament told the story of a naval engagement between the Jewish people and a pagan people, in which all the ships of the pagan people were absolutely destroyed, and not a single man killed among the Jews, all the sceptics would have scorned the narrative. Every one now believes it — except those who live in Spain.

Not only the church, but Christianity as a historical religion, is founded upon faith in the resurrection. Christianity is not merely a new or a reformed ethical system; it is a message of victory over sin and death. It has appealed not merely to the consciences of mankind, but still more to their love and to their hope.

With the Jews in his earlier ministry, Paul bases his whole argument for Christianity on the fact of the resurrection of Jesus Christ, attested, not by others, but by his own personal vision of and personal communion with him as a living Messiah.

If Christ did not rise from the dead, the Christian Sunday, the Christian church, and Christian civilization are founded on a falsehood, on a delusion, if not on a fraud. Science requires belief in an intellectual order in the universe. Moral life requires belief in a moral order in the universe. To believe that the whole fabric of Christian civilization is founded on a lie is to believe that in the moral realm causes have no relation to the effects which they produce. It is to relegate us to moral chaos.

Faith assumes that God is, and that God is good; that he manifests himself to his children in order that he may bring his children into fellowship with him; that Christ is the incomparable One in human history whose life and character furnish a unique manifestation of the Father of all the living; and,

assuming this, Christian faith believes in the manifestation of Christ to his disciples after his death as a demonstration of that resurrection which accompanies every dying: first, because faithful, honest, and trustworthy men have borne witness to such appearances, and, second, because Christian civilization, the Christian church, and the Christian Sunday are living and perpetual witnesses to such resurrection. Into these two categories fall the evidences which have led the greatest statesmen and jurists — men accustomed to sift and weigh evidence — to accept the visible resurrection of Jesus Christ as one of the best-attested facts of ancient history.

THAT these eye-witnesses were not intentional deceivers is now universally admitted; that they were deceived by Jesus Christ, as they would have been on the supposition that he did not really die but only swooned, no one will now pretend to affirm; that their belief was the product of their enthusiastic expectations of a resurrection, as Renan suggests, is absolutely inconsistent with all that we know of these singularly prosaic, unemotional, unimaginative characters, and with all that the accounts tell us of their disbelief in the first reports, and of the frequent appearances necessary to convince them of the fact of the resurrection.

WHAT we do know is that the continuity of Christ's life was oracularly demonstrated to his disciples. Paul passed gradually from his Pharisaic to his later

Christian conception of death and resurrection, as we all pass from the cruder to the higher and more spiritual conceptions of life; this transition in his faith accompanied the change of his faith from the expectation of a future Messiah coming in clouds and glory, to a perception of and rejoicing in a crucified Messiah, as the power and the wisdom of God; and this fifteenth chapter of First Corinthians marks, more clearly than any other passage, his new faith in the continuity of the spiritual life and its independence of all physical conditions.

If I were convinced that the resurrection of Jesus Christ is not consistent with the doctrine of evolution, I should be compelled to abandon or modify that doctrine; I should not abandon my belief in the resurrection. That resurrection I regard as a *fact;* evolution as a theory, — on the whole, the best theory of "God's way of doing things" yet proposed by philosophic thinkers, — the latest word and the best word of science, but not necessarily its last or final word.

Men and women who had been without hope, who had been without love, without faith, or at least without this consciousness of faith and hope and love, began to flock about him, because by his words, his presence, his life, he evoked in them the faith, the hope, the love which was dormant but unrecognized. They wondered and rejoiced in the resurrection taking place with them. When he died and his apostles

went forth, their message was, primarily, a message of the resurrection; not merely that this man had died and come forth from the grave again, but that he had himself possessed an incorruptible life, and that all men possessed in themselves an incorruptible life. The message was carried forward into Greece and Rome, to slaves, to freedmen, to men in bondage, to men who had counted themselves but as dumb, driven cattle, to men who had counted themselves but as machines, — to them there came the word, You are men, you are children of God, you have in yourselves an immortal, eternal life; you are worthier than you thought you were. The first growth of the Christian church was less a conversion than a resurrection, less a conscious turning away from sin than a waking from unconscious death into conscious life.

Even the devout and godly Jew, standing at the grave, could only say: "Our days are passed, like a tale that is told." When Christ had brought life and immortality to light, the better instructed apostle cries, standing at the grave: "Thanks be to God which giveth us the victory." O you whose loved ones have gone from you, they have risen! Stand with Paul, not with Moses. If you read the ninetieth psalm from your prayer-book at all, read it only to learn on what darkness Christ hath shed the light of his life.

What is death? The separation of the soul from the body. . . . The body is a cage; the cage laments

the bird, but the bird does not lament the cage. . . . Self sits by the tenantless prison cell and mourns; but love looks up and is glad that the prisoner has escaped into the liberty of the sons of God.

Every death is a resurrection; and the mother who stands looking down into the grave, and hearing the clod falling upon the coffin, should turn and lift her eyes and see the loved one at her side trying to caress her. She should know, not that there will be, but that there is, a spiritual body, and that the last gasp on earth is contemporaneous with the first great inhalation of a new and spiritual life in the celestial sphere.

On earth our best music is dissonant, for our instrument is sadly out of tune. To die is to be set in tune to God's eternal keynote, — love. It is to come into harmony with one's self, and therefore with God; it is to come into harmony with God, and therefore with one's self.

If you consider carefully the teachings of Christ in the Four Gospels, you will observe that he says very little directly about immortality. He does not argue. There is nothing akin to the Phaedo of Socrates in the Four Gospels. Christ takes the immortal life in men for granted, and appeals to it, and by his appeal he himself evokes it. He brings it out of them by assuming that it is in them, by addressing himself to that in them which other teachers had failed to see.

He speaks the language of faith, the language of one who knows the invisible world; and men begin to open their eyes, and look about them, and see that there is an invisible world. As a mother says to her child, still sleeping and apparently just opening its eyes: "Listen and you can hear the singing of the birds," and the child, awakening, hears the singing of the birds outside, so Christ said to men just awakening from their sleep: "Hark!" and men listened and heard the voices which they might have heard before had they but hearkened before.

Faith in immortality is not merely a belief that the man who dies and whose body is dropped in the grave will by and by rise again; it is that in every man there is the power of an endless life; and in the measure in which that faith in the power of an endless life in humanity has been wrought into the consciousness of the church, just in that measure has come a new conception of humanity — a new conception — that it is worth while to work for men. There has come a new conception that the method of doing this work is not merely by feeding the hungry and clothing the naked, but by inspiring life.

Life existed, but men did not know it, they did not understand themselves. It exists to-day, but men do not know it, they do not understand themselves. In the measure in which the Easter message is apprehended and understood, this life and immortality which is in men is brought to light. The life brings the

immortality to light, and the faith in immortality nourishes the life. Life and immortality are not merely future terms. Man has in himself an immortal life; has in himself something which is incorruptible and divine. Christianity is a revelation of what man is, not merely of what man shall be.

XI

EVOLUTION

MAN turns his observing faculties and his reason upon history, and begins to study it. At first he sees only events, and history is only annals. Then he sees some morals in these events, and history becomes what is known as epic history, — the illustration of moral truth in events. Then he sees a continuity in these events; they are connected one with another; he sees that in every to-day walks a to-morrow, and out of every year grows another year, and out of every decade another decade, and out of every age another age. He sees evolution and development from age to age, and begins to study philosophic history; and then he has gotten as far as he can go. He knows events, he knows there is a moral significance in the events, and he knows there is a continuity in the events; but to what these events are leading, whither the world is marching, what is to be the issue and the outcome, that he does not know. In vain he asks history: history is dumb.

I LOOK out upon the universe and I see that it is a universe, a variety in unity. I see that there is a unity in all the phenomena of nature, and that science has more and more made that unity clear, and I see that there is one Infinite and Eternal Energy from which

all things proceed. I see too, it seems to me very clearly, that this Energy is an intellectual Energy; that is, that the physical phenomena of the universe are intellectually related to one another. The scientist does not create the relations; he finds them. They are; he discovers them. All "science is thinking the thoughts of God after him." It is finding thought where thought has done its intellectual work; it is learning what are those intellectual relationships which have been in and are embodied in creation.

As there is an intellectual order in the material universe, so there is a moral order in the world of men, impinged upon by disorder, broken in upon by fragmentary and disobedient wills — but a moral order. It is not more certain that there are laws of harmony which discord violates; that there are laws of taste which ugliness violates; that there are laws of wisdom which folly violates, — this is not more certain than that there are laws of righteousness which sin violates. We do not create these laws of right and wrong any more than we create these laws of harmony, these laws of beauty. . . . It is not more certain that there are these laws of beauty and of harmony than that there are laws of righteousness. Our whole society is based on this — our government, our family, our social life, our industrial life, everything. Deny the existence of moral laws, and there is chaos in humanity; no longer a history; no longer a sociology; no longer a moral philosophy; no longer an organism; no longer anything, — chaos. I know

that there is a moral order in the universe, as I know that there is an intellectual order in the universe of matter. It is. I do not create it by my imagination; it is not the product of my brain. I find it. It is discovered, not invented.

Science and philosophy are making it clear that the moral order of the universe and the intellectual or material order of the universe is an ordered progress. This is what evolution means, — ordered progress; development from poorer to richer, from lower to higher, from less to greater, — progress. In the material universe, progress to higher forms; in the moral universe, progress to higher life. We are living in the material universe under an intellectual order, in a moral universe under a moral order, and in a material and moral universe whose law of order is a law of constant progress.

As there is, therefore, one power that makes for order in the natural universe, so there is one power that makes for righteousness in the moral universe; and if it makes for righteousness it is a righteous power, as the power that makes for order is an intellectual power. In other words, I have come to believe that in the world of nature and back of all its phenomena, and in the world of men and back of all human phenomena, is one great intellectual and righteous Power manifesting himself in and through the world of nature, manifesting himself in and through the world of men.

I REVERENTLY and heartily accept the axiom of theology that a personal God is the foundation of all life; but I heartily and confidently believe that God has but one way of doing things; that his way may be described in one word as the way of growth, or development, or evolution, terms which are substantially synonymous; that he resides in the world of nature and in the world of men; that there are no laws of nature which are not the laws of God's own being; that there are no forces of nature, that there is only one divine, infinite force, the will of God; that there are not occasional or exceptional theophanies, but that all nature and all life is one great theophany; that there are not occasional interventions in the order of life which bear witness to the presence of God, but that life is itself a perpetual witness to his presence; that he transcends all phenomena, and yet is the creative, controlling, directing force in all phenomena.

EVOLUTION does not attempt to explain the origin of life. It is simply a history of the process of life. With the secret cause of life evolution has nothing to do. A man, therefore, may be a materialistic evolutionist or a theistic evolutionist; that is, he may believe that the cause is some single unintelligent, impersonal force, or he may believe that the cause is a wise and beneficent God. I am a theistic evolutionist; that is, I believe that the Infinite and Eternal Energy from which all things proceed, which is the All in all, is an Energy that thinks, feels, and wills, — a self-conscious, intelligent, moral Being.

Evolution

THE theistic evolutionist believes that God is the one Resident Force, that he is in his world; that his method of work in his world is the method of growth; and that the history of the world, whether it be the history of creation, of providence, or of redemption, whether the history of redemption in the race or of redemption in the individual soul, is the history of a growth in accordance with the great law interpreted and uttered in that one word evolution.

I FIRMLY believe that the method which sets theological theories against scientifically ascertained facts, is fatal to the current theology and injurious to the spirit of religion; and that the method which frankly recognizes the facts of life, and appreciates the spirit of the scientists whose patient and assiduous endeavor has brought those facts to light, will commend the spirit of religion to the new generation, and will benefit — not impair — theology as a science, by compelling its reconstruction.

THERE never was a time when the world was done. It is not done to-day. It is in the making. In the belief of the evolutionists, the same processes that were going on in the creative days are going on here and now. Still the nebulæ are gathering together in globes; still elsewhere the globe is beginning its revolution; still elsewhere it is flattening at the poles; still elsewhere it is cooling and becoming solid; still elsewhere in them are springing up the forms of life.

All days are creative days; all energies are creative energies. Every spring is a new creation. Every year, every hour he divides the waters under the firmament from the waters above the firmament, and lifts the waters from the ocean and causes them to float in clouds above. Every spring he bids the earth bring forth its wealth and flower and blossom. Not a flower that bloomed in Eden was more truly new-created by the fiat of Jehovah than the flowers that grow to-day. He is in all the processes of nature. If your soul leaves your body, your body crumbles to the dust and mixes in the common earth. If you could conceive the spirit of Almighty God withdrawing from all the natural operations of the universe, the universe would crumble to the dust and cease to be. No bird would longer sing; no flowers again would bloom; no fishes would swim in the sea; no ocean tides would sweep into the harbors or the bays; no sun would put forth its rays; no living man would beat with pulse of hope, or fear, or love. God is the spirit of the universe. Imagine that spirit gone, and the universe would be dust and ashes.

Does this doctrine of creation by evolution take God away from the world? It seems to me that it brings him a great deal nearer. True, Herbert Spencer says that he is the Unknown; but the theist who believes with Matthew Arnold that this Infinite and Eternal Energy is an energy that makes for righteousness in human history, and the Christian theist who believes that this Infinite and Eternal Energy has manifested

himself in Jesus Christ, and has purpose and will and love and intelligence, believes no less certainly than Herbert Spencer that we are ever in his presence. There is no chasm of six thousand years between the evolutionist and his Creator. The evolutionist lives in the creative days and sees the creative processes taking place before him.

As I think of God universally, continually, day by day, hour by hour, creating, so I think of him not ruling over the creation which he has made, but ruling in it, as my spirit rules in my body; omnipresent in the universe, as my spirit is omnipresent in my body. Men sometimes tell me this is pantheism; but it is not pantheism. The difference between saying God *is* the all, and saying that God is *in* all is surely clear enough for every one to comprehend.

The evolutionist believes that man is God's own son, but God's son in the making.

Our divinity is the same in kind as Christ's divinity, because it is the same in kind as God's divinity, because there are not, and cannot be, two kinds of divinity. If we believe this, if we believe that evolution is simply God's method of manifesting himself, then we need not be afraid to say that Jesus Christ is the supreme product of evolution in human history, for this simply means that Jesus Christ is the supreme manifestation which history affords of the divine.

Does, then, evolution end in the manger or at the cross? No. For Jesus Christ did not come into the world merely to be a spectacle, merely to show us who and what God is, and then depart and leave us where we were before. "I am the door," he says. A door is to push open and go through. He is the door: through him God enters into humanity. He is the door: through him humanity enters into God. He has come into the world in order that we, coming to some knowledge and apprehension of the divine nature, coming to understand what divine justice, divine truth, divine life, divine purity, divine love, are, may the better enter into that life and be ourselves filled with all the fulness of God.

There is not, I think, one epithet applied to Jesus Christ in the New Testament which, in a modified form, is not also applied to the disciples of Christ. He is the light of the world; and we are to be lights in the world. He is the image of God; and we are made in God's image, and have despoiled ourselves of that image. He is the brightness of God's glory; and we are ourselves to show forth the glory of God. He is King of kings; and we are kings. He is the great High Priest; and we are priests. He is the only begotten Son of God; and we are sons of God. He is filled with all the fulness of the Godhead bodily; and we are inspired to pray that we, too, may be filled with all the fulness of God.

And man is not only the supreme result of evolution thus far, — he is the final result of evolution: there is nothing beyond him. If one asks: "How do we know that there may not be something inconceivable to us beyond?" the answer is: We cannot *know;* but in our attempt to unriddle the enigma of the universe we must think with our faculties and be governed by our limitations, and we can *conceive* nothing higher than man. We can conceive of man infinitely improved; we can conceive of him cultivated, developed, enlarged, enriched, purified; but of anything essentially higher than man — no. Nothing can be conceived higher than to think, to will, and to love. . . . But when one believes that the whole creation is focussed on man, that the whole process of the planetary system, beginning so far back that not memory nor even imagination can conceive it, issues in man, when one believes that the whole process of the long evolution purposed in the divine love, thought out in the divine mind, and wrought out by divine energy, has been accomplished for the purpose of producing a thinking, willing, loving man, how is it possible for him to believe that the end of it all is — nothing?

Every man he has put into a body that at first helped to develop, and then helped to service, and then became a hindrance to development and a hindrance to service, because the soul had outgrown the body. What then? Why, if there is not something that lies beyond when the body is gone, all evolution ends

in a cul-de-sac. It is inconceivable that God should have spent all the ages in making a Gladstone, a Lincoln, a Jefferson, a Shakespeare, only that he might make a body with which to fill a grave.

THROUGH all these ages God has been working out something that was worth working out. He has been developing through all these ages sons of God; creatures that could think as he thinks, will as he wills, love as he loves, and carry their independence and their personality into a future life to love and be loved. As we have seen, according to evolution the creation has always been looking forward to something higher and better. This is that earnest expectation of the creation which Paul interprets. Immortality is not a demonstrated fact; but it is a necessary anticipation. Without it all evolution would be meaningless.

ALL that science can do respecting immortality is to look at life from the evolutionary point of view, and see what evolution would naturally lead us to anticipate in the future, — death or life? It appears to me that belief in evolution, so far from weakening faith in immortality, strengthens it, and I might almost say necessitates it. It does not demonstrate immortality, and yet I do not see how one can be a consistent evolutionist and think that "death ends all."

IN brief, evolution is not inconsistent with the idea that a living creature in one stage of existence is being

prepared for a future stage of existence which will entirely transcend the present experience; on the contrary, this is precisely what it teaches us to expect.

The processes of growth are infinitely more wonderful than the processes of manufacture. It is easier by far to comprehend the intelligence that makes the cuckoo which springs from the cuckoo clock to note the time, than to comprehend the intelligence that makes the living bird which springs from his nest and sings his song to the morning sun. Growth is more wonderful than manufacture. Growth has in it more evidence of marvellous intelligence than any manufacture. In that statement appears the clergyman, says the critic. No! The statement is Professor Huxley's.

In redemption, in spiritual evolution, the machine and the corrupt politicians become the instruments of our victory; the purer state is achieved by the battle with corrupt forces. The temptations that assail us become forces for the development of our manhood; the chisel that strikes against us perfects the image of the Christ in us. The cohorts of evil are converted into the recruits of virtue, and by temptation we conquer a virtue that is immeasurably sublimer than innocence.

The consummation of evolution, the consummation of redemption | the one term is scientific, the other theological, but the process is the same — the consummation of this long process of divine manifesta-

tion, which began in the day when the morning stars sang together, will not be until what Christ was the whole human race becomes, until the incarnation so spreads out from the one man of Nazareth that it fills the whole human race, and all humanity becomes an incarnation of the divine, the infinite and all-loving Spirit. What Jesus was, humanity is becoming.

THE world is God's; the whole world is God's; he made it; he made the whole of it, and there is not one single solitary thing in the world that has not its legitimate and proper place in a well-ordered and beneficent creation. God made life and God made death. God made health and God made sickness. It is in this belief that the prophet speaks when he makes Jehovah say: "I, God, create good and evil." The whole world is God's world. There is no part of it we are to shut off and say that does not belong to him, that came from some other quarter.

THE evolutionist believes that the race has grown as the individual grows into the knowledge of God and his righteousness. He does not believe that there was a perfect revelation at first which man lost and is gradually recovering. He believes that there has been an increasing capacity to receive religious truth, and therefore an increasing understanding of it.

EVOLUTION is not the operation of forces which God once let loose and still controls. The evolutionist does not believe that God created protoplasm and

left protoplasm to create everything else. Evolution is "God's way of doing things." All force is the product of God's will and always subject to it; what we call law is but God's habit.

It is literally true that in him we live and move and have our being; so literally true that if we ceased to be in him we could neither live, nor move, nor have any being. All goodness, truth, purity, valor, honor, righteousness, all patriotism, all martyrdoms, all patient burden-bearing, all conjugal love, all parental love, all child love, all friendships and fellowships, all that is noble, true, and good, have their inspiration in him, and are manifestations of him. All growth in goodness, as all growth in the material universe, has its secret in his imparted life. Jesus Christ is the supreme manifestation of God in past history, and the source and inspiration of all that is best in subsequent manifestations of God in Christian history.

Conscience, reverence, faith, hope, love, are as subject to the laws of growth as the intellectual faculties or the social impulses. And only as these divine capacities grow is a knowledge of the divine possible. It is as impossible to put a saint's knowledge of God into a savage by an instantaneous process, as to put into him a scientist's knowledge of nature. The proposition is unthinkable. If one believes in the evolution of man, he must believe in the evolution of inspiration and revelation. To affirm that inspiration and revelation are gradual processes is not to

deny their reality. To affirm that it is impossible to separate them in human education from what we call the natural or secular elements is not to discard them.

All that the believer in evolution and revelation affirms or is called upon by his philosophy to affirm is that spiritual development in the Hebrew race was analogous in its process to the spiritual development to be seen in other peoples. There is one characteristic feature in all such development which calls for greater consideration than I think has yet been given to it. Evolution in the race appears rather in a broadening of capacity to receive than in a creation of capacity to impart. At certain epochs great men appear who, as types, seem never to be surpassed in subsequent generations. But the capacity to understand and appreciate is surpassed in subsequent generations.

The phenomenon which we call inspiration in the realm of religious thought is not more mysterious than the phenomenon which we call genius in the realm of secular thought. Perhaps the best explanation of both is that each is a scintillation of the mind of God in and through the minds of men. Certainly the one is as consistent with theistic evolution as the other. Such men are the instruments of growth, — if the reader pleases, the seeds of future life.

Though inspiration is as universal as the race, there is one people which has responded more quickly, answered more readily, and seen more clearly than

any other, and the selected literature of that Hebrew race speaks with a power of inspiration with which no other literature speaks.

THE fundamental teaching of the Hebrew prophets from the beginning is this: that God made man in his own image. The difference between man and God is twofold: God is holy, man is sinful; God is infinite, man is finite. Conceive of a man who is perfectly holy, and he would be the image of God. Conceive of God coming into life and taking on finite proportions, and he would be a perfect man. For the difference between God and man is a difference not in essential nature. It is the fundamental teaching of the Bible that in their essential nature they are the same. The evolutionist, therefore, thinks of Christ, not as a strange, inexplicable God-man who was neither God nor man, not as a being who went through life doing some things as God and some things as man, but as God *in* man, God so perfectly possessing one unique human soul that in that soul we see reflected at once the image of God and the perfection of manhood. Christ is God manifest in the flesh; that is, such a manifestation of God as is possible in a human life.

THE evolutionist believes in religion, not as a creed, a ritual, or a church order, which are at best but the instruments of religion, but as self-control, righteousness, reverence, hope, love, — the life of God in the soul of man.

THERE never would have been growth in religious knowledge if there had not been controversy. The truth has been struck out by controversy, as the spark is struck out by the flint and the steel. It has been in the friction of man with man that the truth has ever been evoked, and, so far as we can see, will be evoked to the end of time. It has not stolen noiselessly upon men; it has come out of the glare of the cannon and out of the smoke of the battle.

XII

WISDOM

EDUCATION

WHAT do we mean by wisdom? Not genius. Whatever genius is, it is not primarily an acquired quality, but rather an inherited one. Whatever wisdom is, it is not primarily an inherited quality, but rather an acquired one. In fact, it very often happens that the genius is not wise; and because he is not wise his genius makes wreck of his life for him. He is a genius, but he is not sober-minded.

LEARNING is no part of the man; it is something external to him, which he acquires, and which, if he be wise, he uses wisely, and, if he be not wise, he uses foolishly. Learning is the threads, and wisdom the loom; and it depends upon how the loom is handled whether the threads make a good pattern of the life or not.

THE wise man distinguishes between indecision and undecision. Indecision is the vice of a weak mind, but undecision is the strength of a strong one.

THE wise man is free from prejudice, — that is, prejudgment. He does not judge before he has the facts before him, and thus shut himself up against

the light which will break forth from others. The wise man thus is always learning; he is growing wiser and wiser every day, because his mind is open always to new light. He is an enemy to that consistency which refuses to reform for fear of change, — that consistency which Emerson says is the characteristic of little minds. The man who is consistent is the man who does not allow two contradictory opinions to be held by him *at the same time*. There is no inconsistency in growing wiser as one grows older.

The wise man takes very little interest in theological controversies about what will happen on the other confines of eternity. He cares very little for heated controversies respecting questions which God only can solve. He is too busy attending to his own daily duties. He thinks it is his business to do the business which God has given him to do; not to ignore his business that he may do God's business. Modesty is wisdom. Dogmatism is folly.

Wisdom, then, contains these elements: open-mindedness, the just estimate of values, the consideration of permanent results, the patient waiting for them, and the readiness to leave questions unsolved until the time of solution comes.

What is your life? What is your home? What are your politics? What is literature to you, and art to you, and the Bible to you? These are noth-

ing in themselves, save as they minister to that life which is life indeed, that life which never can be taken from us, that life which is immortal because it is God's own life in the souls of men.

SELF-EDUCATED we call men. No man is self-educated; he acquires his education from some one else: from professional teacher, from public school, from father and mother, from companions. Some one who has lived before him, some one who is living at his side, is ministering to his life, and pouring life into him. All our schools and all processes of education are founded on this fundamental postulate: that the life of the individual can grow only as some one else is giving life to him.

EDUCATION is not a panacea. Equip a man with all the powers with which education can equip him, and you simply give him power with which he can carry on selfishness more skilfully and more efficiently than before. It will put an end to certain forms of sin and put others in their place. The educated man will not pick your pocket, he will only forge your name; he will not steal, he will only defalcate. He has learned how to do his robbery, his stealing, his sin on a larger scale, and with somewhat less chance of detection. Teach this American people to read and all will go well with it. Well, we do read, we do write. What is it that we read and write? . . . You cannot feed children on yellow-covered stories without raising men and women that want yellow

newspapers; and you cannot feed men and women on yellow newspapers without kindling a passion that will want tragedy in actual life, and will make it when it does not come itself.

The end of education is character. Men who believe in religion, and men who do not believe in religion, are alike so impregnated with a sense of the future that everything in this world is made preparation for something yet to come. The boy is educated for a later boyhood; the school is preparation for the college; the college for the post-graduate course; the post-graduate course for the professional course; the professional course for the professional life; and the professional life for the further life that lies beyond,—all the way through, man is looking forward, and whether he will or not, he still looks forward to a point beyond the grave; whether he knows it or not, he is preparing for something to come, and the end of education, he says, is character.

Education under the inspiration and guidance of secularism has already become what the Germans call a "bread and butter science." How it makes a man's blood tingle sometimes with indignation to hear the discussion: Is a college education an advantage to a business man? and to hear the question discussed as though the end of education was to make a successful business man. As though the question was: If you go through college, can you make more

money ? Take God out of life, take immortality out of life, take the character that is founded on God and immortality out of life, and then education does become a mere bread and butter science, then we shall no longer be making men and women in our schools and colleges, we shall be making doctors or lawyers or teachers or plumbers or carpenters, — anything but men and women, — and the education itself will lose the very centre. For what is the object of all education but to find in the constant trace of paths that run not parallel but toward a common centre, what that centre is.

The hope of the world is not in inheritance, not in government, not in education; it is in God. Do you know what the duty of a minister is ? It is to say the same thing Sunday after Sunday, and try so to say it that people will listen to him and forget that it is an old story while he is saying it. The hope of America, your hope, my hope, is not in inheritance, Sons of the Revolution, Daughters of the Revolution, Sons of the Mayflower, Daughters of the Mayflower, Sons of the Puritans, or in any such thing. It is not in strong government, in politics, or in family, or in vigorous self-will. It is not in public schools, unless the public school learns how to educate the conscience as well as the intellect. It is in God who may use all these, and through all these may speak to the souls of his children. There is no more hope of an Anglo-Saxon race than of a Latin race, unless the Anglo-Saxon race gets

nearer to God. There is no more hope for an American people than for a Roman people, unless the American people understand God better than the Romans did. There is no more hope for a strong government than for a weak government, unless we understand that God is the great Governor and all sanction of law comes from his authority. There is no more hope in an educated people than in an ignorant people, unless their education has taught them right and wrong and God as the interpreter of right and wrong, and God's own nature as the reservoir of all righteousness from which all life and hatred of wrong must come forth.

Side by side sit two men. One has had his school education, and his college and university education, and his post-graduate course, and has gone abroad, and knows two or three languages. He is equipped. Yes, equipped. But what are you going to do with your equipment? That is to be answered by your moral and spiritual nature, and the larger your equipment the worse your life, if you do not know how to use that which you possess. By his side sits another man who can scarcely write at all and stumbles in his reading. There is one text for you both: Knowledge shall vanish away; but faith, hope, and love abide forever. You are measured, not by your learning, but by the use you make of it. The most influential man of all time, — think what you may of his divinity, — Jesus of Nazareth, was never at a university but one day in his life, and had no other

schooling than such as was furnished him by the synagogue school at Nazareth.

We are learning more and more to distrust the power of doing good by giving things, and I have come to the conclusion that the most difficult thing in the world is to do good instead of harm by simply giving things and the mere expenditure of money. More good is done by helping people to help themselves. This is the finer and better service. The real remedy for the industrial situation is brain development. When a broad education is given, and the worker has skill and capacity, he is seldom out of employment. This is God's way of providing things. He rarely bestows, but instead shows us how to get things. He rarely gives, save the opportunity to acquire.

Every man that God ever made has a right to full opportunity to become all that he can become. He has a right to self-development. Any system which denies him the self-development, which blinds his eyes, and binds his hands, fetters his ankles, and forbids his growth, is an unjust, an iniquitous, an undivine system.

Events are stronger than men — that is, God is stronger than men. If we try to do the will of God, he will make clear the way.

We shall be a mere nation of prigs and Pharisees if we fight corruption, ignorance, and oppression in

other lands, and look upon them with complacent indifference when they are exhibited in our own land.

I DO not know whether General Kitchener has carried on his campaign with all the humanities with which it ought to be carried on. I do not know whether it has been justified in the details of administration or not. But this I know, that when his work is done, and the great railroad runs from Cairo to the Cape, with branches to the Congo River on the west, and the Gulf of Arabia on the east, and when a telegraph line runs along the railroad, slavery and the slave trade and the cruelties of the old barbarism will disappear, and the "Darkest Continent" will be dark no more. Why not put the college first and the soldiers afterwards? Because you cannot found a college unless you have law to protect it; because first is law, and under law force, and, built on law maintained by force, the whole fabric of civilization rests.

THE end of all punishment on earth, whatever it may be in eternity, should be the reformation of the wrongdoer. Our aim, when we have arrested a thief, should be to keep him in prison until we have made an honest man of him — and no longer. We must follow the force that compels obedience with the forces that make for life. We must do it in the family, we must do it in the school, we must do it in the city and the state, and we must do it among the

nations of the earth. Where, therefore, we have established the foundations of law, there we must see that the free press, the free school, free industry, and a free church go also.

If it is true that we have passed from romanticism into realism, if the drama has nothing to do, and the novelist nothing, and the poet nothing but to take photographs, then we have bidden good-by to the days of literature. Literature is something higher and nobler and better than photographing society. Literature is life, and the author of literature is, first of all, a man who is able to see life. Not merely the life of the hand, or of the foot, but the invisible life, the interior life from which all the outward activities spring. The poet is one who can see that and portray it, and make us see it, and by portraying it, and making us see it, can make us share it. Real literature is ideal literature. It is the portrayal, not of the things that every man can see, not of the common conversations you can hear in the horse-cars, or the common gossip you can talk over at tea-tables, it is the portrayal of the life that lies behind all visible life, that is nobler and diviner than that which most men see, and such portrayal of it as stirs men's hearts and makes them see it also. This is the only literature which lasts.

The highest art has to do with the life that is life indeed. The imitator is not an artist. A man who can simply portray a falling leaf or a silk dress, so

that you almost take it for reality, is a skilled artisan and nothing more. Unless behind the tree he sees something, unless in the woman whose dress he portrays he beholds a life, and unless he enables us to see that life in nature and that life in womankind, he is no artist. . . . All the noblest work is spontaneous: the love of the mother; the singing of the bird; the service of the father; the courage of the soldier; and the work of the artist with his palette and his brush. Art, if it be true and noble and divine, is spontaneous, but the value of the work depends upon the life which gives it forth.

Music is the interpretation of a life which never can be interpreted in any other way. If the printed programme tells you what the music means, — shepherds dancing, birds singing, thunder rolling, soldiers marching, — you have second-class music. A piece of music which can be put into words is always a second quality of music; the music which lasts is the music which springs from a life that cannot find expression in words, and stirs a life that transcends all that the eye has seen, all that the ear has heard, all that the heart of man has conceived, all that the tongue has spoken.

Do I disown philosophy? I put it where the greatest philosopher of modern times has put it. Says Kant: "The greatest, and perhaps sole, use of philosophy is, after all, merely negative, and, instead of discovering truth, has only the modest merit of pre-

venting error." Philosophy does not discover truth; out of the spirit in man comes the revelation to man; out of this inward life comes the interpretation of life; out of the God within him comes the disclosure of the God who transcends him; out of the knowledge of his own skill, the vision of a skill in nature; out of the knowledge of his own beneficent purpose, the perception of a purpose in history; out of the experience of his own love, the vision of love unifying human life, inspiring its service, comforting and making useful its sorrows, cleansing and redeeming from its sins.

To believe is Christ, to worship is Christ, to live the ordinary, practical, commonplace daily life is Christ. Education is Christ. Education cannot be made Christian by having morning prayers in the school or a catechism in the afternoon. It is not to be made Christian by having a little fringe of religion sewed on the edge of the garment to be ripped off as soon as one gets out of school. Education is Christ, because the whole end and object of education is to develop character, and the consummate character is Christ. We study theoretic science in order that we may understand the world which Christ has made; and practical science, that we may know how to use the tools which Christ has put into our hands; and history, that we may understand the growth of the kingdom which Christ has come to bring about in the world; and literature, that we may comprehend the deepest emotions and the highest and

divinest life of men, the life brooded by Christ, "the light that lighteth every man that cometh into the world." All education is for Christ in the heart and thought of him who says that to live is Christ.

XIII

RELIGION AND THEOLOGY

CREED

RELIGION is a life; theology is what we think about life.

RELIGION is not an opinion as to what conscience is; nor an opinion as to the basis of moral obligation; religion is obedience to conscience.

RELIGION is not an opinion about righteousness, it is the practice of righteousness. A religious education is not education in ethics. A religious education is the training of the religious nature.

RELIGION consists in the supremacy of the moral sense, — obeying that, even when that leads awry, and learning by the blunder what truth is.

A RELIGIOUS nation is not a nation that has an established church, a settled ritual, an avowed creed; a religious nation is a nation that has in it the supremacy of conscience, and when the stress and trial come, asks, not what is expedient, not what is profitable, not what is pleasant, but what is right.

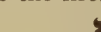
RELIGION is not the form in which reverence expresses itself, it is the life of reverence toward God and of humility toward one's self.

RELIGION is the life of God in the soul of man.

RELIGION is a personal consciousness of God.

THE creed is not religion; the creed is a statement of what certain men think about religion. Worship is not religion; worship is a method of expressing religion. The church is not religion; the church is an organization of men and women, formed for the purpose of promoting religion.

RELIGION precedes creeds, worship precedes church; that is, the life precedes men's thoughts about the life, men's expression of the life, men's organizations formed to promote the life.



RELIGION may be personal or social: that is, it may be the consciousness of God in the individual soul, or it may be the concurrent consciousness of God in a great number of individuals, producing a social or communal life. In either case it is a life, not an opinion about life. It is not a definition of God, it is fellowship with him; not a definition of sin, but sorrow because of sin; not a definition of forgiveness, but relief from remorse; not a definition of redemption, but a new and divine life.

Religion and Theology

THEOLOGY is the science of religion. It is the result of an attempt made by men to state in an orderly and systematic manner the facts respecting the life of God in the soul of man. It involves intellectual definition of the various forms of consciousness which constitute the religious life. Its relation to religion is the relation of other sciences to the vital phenomena which they endeavor to explain. With the growth of the human intellect there comes a wiser study of life, a better understanding of it, a new definition of its terms, and a new classification of its phenomena. The life does not change, but man's understanding of it changes.

THERE is a new theology, though not a new religion. God, sin, repentance, forgiveness, love, remain essentially unchanged, but the definitions of God, sin, repentance, forgiveness, and love are changed from generation to generation. There is as little danger of undermining religion by new definitions of theology as there is of blotting out the stars from the heavens by a new astronomy. But as religion is the life of God in the soul of man, definitions which give to man a clearer and a more intelligible understanding of that life will promote it, and definitions which are, or seem to be, irrational, will tend to impede or impair it. To this extent theology affects the religious life as other sciences do not affect the life with which they have to deal.

THEOLOGY is the knowledge of God. Can we ever come to the end of the knowledge of the Infinite and

the Eternal? A creed is at best only an attempt to tell what we have found. Every creed is imperfect, partly because language is an imperfect instrument of thought, partly because thought is an imperfect interpretation of God. We only know in part and prophesy in part; we see only as in a mirror, darkly.

THE discoverer of a new principle in medicine is rewarded with fame. The discoverer of a new principle or a new application of an old principle in law is honored as a great jurist. But the discoverer of a new principle in theology, or a new application of an old principle to new conditions of life and thought, is dubbed a heretic.

THERE are two methods of reaching the truth, — the theological and the vital, or the theoretical and the practical. The former method assumes that thought precedes action, the latter that action precedes thought; the former makes ethics the foundation of morality, and theology the foundation of religion; the other makes morality the foundation of ethics and religion the foundation of theology. The postulates of the first method are: I must know God before I can pray to him; I must understand Christ before I can trust in him; I must accept the Bible as a trustworthy guide before I can follow its guidance. The postulates of the second method are: I must pray to God in order to know him; I must trust in Christ in order to understand him; I must follow the guidance of the Bible before I can know that it is a trustworthy

guide. The one method assumes that the light is the life of men; the other says, with John, that the life is the light of men.

We find in the Old Testament no creeds, no theological system, and no attempt to formulate a system. The Hebrew was content to live. He reverenced God, but he did not define him. He urged men to practical duty, but he did not discuss the theoretical basis of practical duty. He had no theories of life. He lived; that was all. When Jesus Christ came, he also made no attempt to formulate a philosophy. He disclosed the spirit of life with greater clearness than it had ever before been disclosed. He brought new impulse and new inspiration into life. But he did not define. He did not philosophize.

The Greek cared comparatively little about righteousness in life, and very much about truth in thought. He cared also about beauty, both in form and in conduct. Indeed, the word he chiefly used to express excellence of character was a word which means beauty — nothing else. Paul, coming at a time when Hebraism was breaking from its shell, when Christ was giving to it a new life, translated the new life into terms of Greek thought. He enabled men to think what before they had only done. He is the link between life and philosophy, the intellectual interpreter of spiritual life. This is the reason why he is studied and admired; it is also the reason why he is by so many repudiated. For

there are still these two elements in the community. There are many men who do not care to think; they only wish to do. They do not want a philosophy of life. They are quite willing to live empirically.

CHRISTIANITY is absolutely exclusive, because it is absolutely inclusive. There is but one God, — not a Jehovah and a Jupiter and an Odin and a Thor: one God. And there is but one Lord Jesus Christ, — not a Confucius and a Socrates and a Siddartha and a Mohammed and a Joe Smith and a Jesus Christ: one Lord Jesus Christ. And to accept Christianity is to accept him as the one and only Messiah of the world. That is what the Apostle means when he says there is none other name given under heaven among men whereby we can be saved. Jesus Christ is the world's Saviour; not a Saviour of the Hebrew race or of a Christian people, while other people are to be saved by their own religions in other ways.

CHRISTIANITY is an exclusive religion because it is an inclusive religion. Maurice has said that Christianity has in it all that is best and true in other religions. We may use other spiritual thinkers to interpret this our religion; but we may not amalgamate this with other religions, or think we have yet to search the world for a universal religion because we think that the one we now have is provincial.

THE Christian religion is this: God is a Sun of Righteousness. And from God the sunlight pours

out upon the world; and the world itself, in turn, illuminates others; and all the life and all the beauty and all the fragance and all the sunshine and everything comes from its receiving and giving back the light. Do you know the difference between a diamond and charcoal? They are both carbon. The charcoal absorbs the light and does not give any back. The diamond takes the light and gives it all back. The charcoal is Vedantism. The diamond is Christianity. The one absorbs God and is absorbed by him. The other takes him only that it may bestow him upon others. If you and I want to find God, if we are Christians, if we believe in this Bible, and not in the Oriental philosophy, our way to find him is by Christian activities. It is not by getting out of the world, it is not by shutting ourselves away from the world, it is not by meditating on unworldly things. We are to go where God is, — and God is where there is need and trouble and sorrow; we are to be doing the things that God is doing, — and God is carrying help and comfort and strength to those who are in trouble and sorrow.

Any doctrine which tends to take men away from Christ, to make them think less of Christ, to cause them to substitute something in the place of Christ, may at once be discarded by the Christian without further argument. The principle may be applied to certain forms of so-called religious instruction in our own time, — such, for example, as the popular forms

of theosophy, which are taking men away from Christ to something other than Christ.

When I turn to the New Testament I find this: Get your honey from the flower, and then take it out, carry it forth, hive it, give it to others. Go into the flower that you may get pollen on your wings and go forth to fructify other flowers. Religion is not staying all the time in the flower. It is not being inebriated with spiritual nectar. That is distinctly irreligious: at all events, it is un-Christianity. To be a Christian is not at all to be absorbed in God. That is irreligious. To be religious is to take God into ourselves, and then carry him out to others. It is to give the nectar to the unfed, and not stay and inebriate ourselves with it. We have Orientalism in some of our religious hymns. "I will sit and sing myself away to everlasting bliss," — that is Orientalism; it is not Christianity. To be a Christian is to take the bliss, to take the life, and give it in service to those that need it.

I am glad the Oriental religions are sending their missionaries. I am glad they are telling us that there is only one God, and all things are shadows, and that the end of life is absorption into God. And I am glad to put in contrast these two conceptions: God the All; and God sending forth the all and creating the all that he may love those whom he has created. God absorbing all into himself; and God creating personality and enlarging it with his own

personality that from eternity to eternity he may love and be loved. Religion, meditation; and religion, life and love and service. Heaven, eternal, unconscious rest; and Heaven an eternal life of splendid and ever-increasing activities.

You may search all pagan literature from A to Z, and you will not find, all put together, as much note of hope, as much sense of peace, as much joy in pardon, as much confidence in God's forgiveness, as much sweetness and song, as you will find in any one of many hymns in the modern Christian hymn-book.

It is not possible that we should have borrowed so much of our life from paganism as to have entitled the very days of our week by the names of pagan deities, and not borrowed something of their thought and incorporated it into our theology and our ecclesiasticism. If our secular life became thus pervaded by the traditions of a northern paganism, it ought not to surprise us that paganism entered our church services, our systems of theology, and our church life.

Wherever we find men putting up an altar and a sacrifice and a priest, and insisting upon it that only through the altar, the sacrifice, and the priest can one come to God, we find a relic of paganism. Wherever we find men putting up a law, ceremonial or ethical, and teaching that there is no way to acceptance with God except through water baptism, — sprinkling or immersion, — or that there is no accept-

ance with God except by compliance with some ritual or ceremony, or insisting that the essence of the Gospel is the Ten Commandments, or the epitome of the Ten Commandments; — Thou shalt love the Lord thy God with all thy heart and soul, and thy neighbor as thyself, — insisting, in other words, that the essence of the Gospel message is not what God does for man, but what man should do for God, we find essential Judaism.

Paul takes issue with the fundamental principle of Judaism. That principle may be stated in a sentence as Obedience to law. He declares that religion does not consist in obedience to law. Obedience to law results from religion; but religion is not attained by means of such obedience. Obedience is not righteousness, nor is it the road to righteousness.

The Hebrew was not a philosopher. It might almost be said of him that he did not think, he acted. He concerned himself with truth only as it was life, and for truth apart from life he cared not.

It is a good plan to formulate our faith; it is a good plan to embody it in a creed; it is a good plan to use that creed as a testimony to others of what we have found: but religion is not accepting the creed. A man may analyze the history of the world, and say, I am satisfied that God is a Father and that Jesus Christ is a Saviour, that man is a sinner and there is forgiveness, and he may be the greatest of

sinners. Religion is reverence toward the Father, love toward the Saviour, hate toward the sin, acceptance of the forgiveness. It is the life of faith, not a definition of what other people have found through their faith.

Our fundamental faith is, God is love. That is the starting point. He is not power; he is not thought; he is not pure imagination, — God is love. And because God is love, therefore God is always putting forth from himself. The Oriental God is absorbing into himself. The Christian God and the Hebrew God is putting out from himself. The two conceptions of Deity stand in contrast and antagonism one to the other. It is sometimes said that a Vedantist or a Theosophist can be a Christian. Perhaps he can, because a man may be a very good follower of Christ and a very poor logician; but as systems of philosophy they stand antagonistic one to another at the very centre and source. The one represents God as taking everything into himself and the final end only God, and the other represents God as pushing out from himself more and more, creating, producing, giving forth. God is love, — not absolute thought, not absolute power, — absolute beneficence.

This is religion, — not what we think about life, but what it is in us; for this is to follow Christ. We admire him, we reverence him, we love him, not because he framed an eloquent ritual, not because he formulated a wonderful creed, not because he taught

a new philosophy, but because, in the quietest, simplest, humblest, most natural life, he never turned aside from the straight path of duty, either driven by fear or attracted by interest. He revered his Father, and walked in a humility that was never self-degradation; he lived as one that sees the invisible, and men knew it; he was radiant with hope in the darkest night of the world's civilization, and he loved as never man loved before or since. To hope, to see, to love, to obey, to revere, — this is religion.

Religion is the life of hope. It is not what the theologians call eschatology; it is not the theory of the future state; it is not belief in an immortality, a resurrection, a future heaven, and a future hell; those beliefs may nourish religion or they may, as sometimes they have done, interfere with religion; but religion is not that, — religion is the life of hope. It is the spirit in man which leads him to say, I believe there is something better for the world than the world has yet come to, I believe there is something better for me than I have yet come to. It is the spirit which says, I am discontent with all that I have accomplished yet, and all that I am as yet, but because I am discontent I will press on to something higher and better. It is the spirit which says:

> "O for a man to arise in me
> That the man that I am may cease to be."

It is the spirit which urges a man on to a higher and nobler, a diviner, a more splendid manhood. It is

not looking on the bright side of things; it is not shutting one's eyes to the dark side of things, — it is believing that the world has something better in store for it, and that you and I have something better in store for us, if we will press forward toward that ideal.

Religion is the life of faith. We look upon the things that are unseen and are eternal, says Paul. The life is more than meat, says Christ. This is faith,— looking on the things that are unseen, recognizing the fact that the life is more than meat. It is faith which sees that love of beauty is worth more than a picture. It is faith which sees that appreciation of a poem is worth more than a book. It is faith which sees that the life in the house is worth more than the house which encloses the life. It is faith which sees that the invisible is eternal, and cares more for it than all things which encase it and which minister to it. Men have gone out into this invisible world and what they have tabulated and formulated as the results of their exploration in the invisible world we call creeds.

Religion is the life of the conscience. We have a capacity of judging that there are some things right and some things wrong, just as we have a capacity of judging that there are some things beautiful and some things ugly, some things wise and some things unwise. This capacity to judge, this appreciation of the things that are right and distaste for and abhorrence of the things that are wrong, we call conscience. Religion is loyalty to this conscience, obedience to this

conscience; it is counting this conscience supreme; it is putting righteousness above beauty, above pleasure, above expediency.

Religion is, most of all, the life of love. The life of pity for the unfortunate; that makes one, though he turns the tramp away from his door without a dime (as he sometimes ought to), not turn him away without sympathy, and perhaps expressed sympathy, in the poverty which he has brought upon himself. It is pity for the unfortunate not only, but for the sinful. It is the spirit which turns the prison into a penitentiary. . . . It is the spirit which utters itself sometimes in words. Wise is it to utter itself in words. There are men who love, and yet cannot somehow form the words of love, and women who give love and yet cannot somehow say they love. But the spirit of love, when its tongue is loosened, is the spirit that makes home sweet and sacred and joyous.

Religion is doing justly, loving mercy, and walking humbly with God; it is, in the merchant, honesty; in the lawyer, justice; in the soldier, heroism; in the minister, sincerity; in society, heart-courtesy; in the home, love. Such is Micah's conception of religion. Has the world, has the Christian church, have the noblest Christian poets, in their conception of life ever gone beyond or above it?

The third element of religion is walking humbly with God; humility, — not thinking of one's self

more highly than one ought to think; reverence, — looking up to him who is the Father of our spirits and the rightful ruler of our lives. Reverence and humility are really the same; for reverence is humility looking up, and humility is reverence looking down. Both are the children of devoutness; both are involved in "walking with God." Going to church, reading the Bible, keeping holy days, — these are not religion; they are simply instruments for the cultivation of religion.

The Golden Rule is simply a rule of justice. Who am I that I should expect that another man should do to me more than I would be willing to do to him if our places were exchanged? To make one's own treatment of others the standard of his expectations from them; to make his own expectations from them the standard by which he will measure his treatment of others, this is the foundation of religion. It is the law of action.

Religion consists not in a hypothesis that there is a God, but in a life lived under the inspiration of God; and if God is conceived as so far off that there is no longer any intercommunication between God and the soul, he is an absentee God, and life goes on without him. Under that conception there cannot be any vital religion, for religion is the infiowing of God upon life.

What do we mean by the Trinity? We mean that all the dim and vague revelations of God in

nature and in human history are focussed in Christ; that all the mystic revelations of God in human experience are interpreted in Christ. We believe in the Atonement. What do we mean? That God and man were at one in Christ, and as they were at one in Christ, so when Christ's work is done in the world they will be at one in humanity. We believe in Regeneration. What do we mean? That no man is really born, no man really becomes a man, no man is really cradled and enters into the beginning of life, until Christ is born in him. We believe in Revelation. What do we mean? We mean that there has been a real revelation, a real unveiling, a real disclosure of God in the man Christ Jesus. All the articles of our creed, start, call them what you will, Revelation, Regeneration, Atonement, Redemption, future life, all end in Christ. All articles of our faith lead to Christ.

It is true we differ on many points. Some of us believe in an infallible church, and some believe in an infallible book, and some believe in an infallible reason, and some do not believe in anything infallible. Some are radical, and some conservative; some are tied more to the past, and some are pressing forward more eagerly to the future. But Catholic and Protestant, liberal and conservative, all hold these great fundamental elements: there is a good God, a Jesus Christ, whom he hath sent; a Holy Spirit dwelling in the church, a work of redemption, of upbuilding, of development, of education, carried

on in the world by God, and by the church commissioned to carry it on for him.

I BELIEVE that the theology of the future will affirm that there is only one force, the "Infinite and Eternal Energy from which all things proceed." It will affirm that this Infinite and Eternal Energy is never increased or diminished; that, in other words, God, who varies infinitely in his manifestations, varies in no whit in his real life. It will affirm that there are and can be no interventions in this resident force, this Infinite and Eternal Energy, modifying its action, for if there were there would be a second God, superior to the God who resides in the universe and controlling him. And finally, it will affirm that this Infinite and Eternal Energy is itself intelligent and beneficent, — an infinitely wise and holy Spirit, dwelling within the universe and shaping it from within, much as the human spirit dwells within the human body and forms and controls it from within. Scientifically this is the affirmation that the forces of nature are one vital force; theologically it is the affirmation that God is an Immanent God. "Resident forces" and "Divine Immanence" are different forms of the same statement.

THE belief that the Divine Spirit resides *in* the universe is no more pantheism than belief that the human spirit resides *in* the body is materialism. This faith in the Divine Immanence, in an intelligent and Beneficent Will working in the so-called forces

of Nature, is neither atheistic nor pantheistic. Belief that all energies are vital is not belief that there are no vital energies. Belief that all resident forces are Divine is not belief that there is no true Divinity.

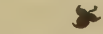
TRUE religion is love toward God and love toward man. These and kindred definitions scattered through the Bible make it clear that, according to the Bible writers, religion is not a system of thought, a kind of ritual, or a church order, but a spiritual life. It is reverence toward God, the Father of all the living; repentance for sin, and a turning away from it because it is loathsome to the soul; finding in the spiritual experience of other men something to which the soul answers and responds, and, pre-eminently, finding inspiration from the Bible as a book of spiritual experiences; seeing in Christ one worthy to follow, and having that kind of faith in him which leads one to become a follower of him; coming into fellowship with God, walking with him, having his companionship, recognizing him as a friend, living in his household as a child; feeling in one's self a certain quality that cannot die, and, because of that intense consciousness of undying quality, looking forward with hope beyond the grave for one's self and for one's loved ones. This is religion.

WHETHER we are growing more or less religious is a question often asked, and not easily answered. If we accept the prophet's definition of religion, "What doth the Lord require of thee but to do justly, to

love mercy, and to walk humbly with thy God?" then I think we may say that the tendency in our time on the whole is toward more justice and toward more mercy, but it is not so clear that it is toward a more humble walking with God. There is a larger sense of what is due by man to his fellow-man than there was, certainly, in the Middle Ages, and there is a greater tendency to pitifulness for the weak, the suffering, the erring, and the sinful than there was in the Middle Ages. But is there more devotion, more worshipfulness, more faith in an unseen God and an eternal future, or are we growing more temporal, more earthly, more inclined to banish the eternal world and think only of the present?

The religion that I have tried to preach has been something more than theology or ritualism or ethical rules of conduct. Clear thinking is desirable, but thinking about religion is not religion. Ordered public worship is desirable, but ordered public worship is not religion; it only ministers to it. Trying to do righteously to your neighbor comes nearer to being religion; but it is not very profound religion. Religion — that is, the Christian religion — seems to me to be this: Hearing this Christ call and trying to follow him; catching the spirit of this Christ and trying to reproduce it; seeing that there are other people who do not know him as well as you know him yourself, and trying to communicate him to others; and doing this by the lips, and doing it by the life. Religion is not believing some statements about God, it is liv-

ing the divine life in the world. Religion, therefore, means, to the manufacturer, divine participation in the work of God's creation; to the merchant, participation in the divine work of distribution of comfort and well-being; to the lawyer, the ministry of justice, which is God's own attribute; to the doctor, healing, health-giving, which Christ also did on earth; to the teacher, unveiling the hidden truth to the eyes of men; to the mother and to the father, translating into terms that little children can understand the fatherhood of God and the motherhood of God. Religion is life, and life is love, and love is God; and the Christian religion is God in human life.



A CREED is the tabulated result of the experience of the invisible life of the world. Whether it is a good thing or a bad thing depends altogether upon the use that is made of it, and not upon the nature of the creed itself. . . . We have looked into this spiritual world, and we have said, what is our experience of the Infinite and the Eternal? and the answer has come back, Father — that is what we have found. What have we learned of this Jesus of Nazareth from whose cradle sprang this whole wonderful growth that we call Christianity? and we have answered, Saviour — that is what we have found. When we compare ourselves with this Jesus of Nazareth, what do we find about ourselves? and we have answered, sinner — that is what we have found. When we consider what this Saviour has done for us, when we consider what service he has rendered to us, how shall we ex-

press that? and the answer has come back, Forgiveness — that is what we have found. And these four articles embody the articles of the Christian faith: Father, Saviour, Sin, Forgiveness. We have elaborated it; we have added definition on definition and definition on definition; but, after all, the four great articles of the Christian creed are just those, — Father, Saviour, Sin, Forgiveness.

In the first place, we have one common faith. I know our creeds differ; I know that we have quarrelled and contended over definitions; but one faith is common, — we all believe, Protestant and Catholic, liberal and conservative, that there is one good God, and that he is the Father of the whole human race, bringing order out of chaos, and peace out of contention, and righteousness out of wrong. We believe not only that God is, but that God is in his world working out its redemption, and we believe in Jesus Christ whom he hath sent. We understand him better than the twelve understood him. We know what he means better than they knew what he meant; we comprehend both his mission and his character far better than they did. We have come to see in him the reflection of the Infinite and the Eternal, to understand through his passion, through his suffering, through all the various phases of his life, the life of the Infinite and the Eternal.

We believe that this Christ is a living Christ; that he is in the heart of his church; that he dwells with

us; that he is not dead; that he is still as truly our Leader as he was the Leader of those twelve in their earthly ministry, that in him and through him there is forgiveness of sins. We believe that he is taking the load of iniquity off the world, not only the burden of the past, not only the affliction of the present, but the curse of the future, that he is washing and cleansing; that he is redeeming and purging; that he is emancipating and freeing the world; that he is lifting it up and making a new created world out of it. We believe in God the Father, in Jesus Christ, whom he hath sent; in the Holy Spirit, the spirit of God dwelling in the hearts of the children of men, in the forgiveness of sins, in the Holy Catholic Church, the fellowship of the saints, the communion of those who are banded together in this common faith.

The creed ought to be simply the common testimony of the church, and the church has made it a test; it ought to be an open door at which we should come and stand and say, Whosoever will, let him come; and we have made it a sentinel-guarded gate, and have said no man can come in unless he knows the password. The result of this has been a false test. There are thousands outside the Church of Christ that ought to be inside, and hundreds inside the church that ought to be outside, and it is rather difficult to say which would do the most good, — to have the thousands come in or the hundreds go out; for the false test has shut out thousands of men and women who would answer to the test which Christ

himself prescribes. They are following him; they are going about doing good; they are feeding the hungry, clothing the naked, ministering to the sick, visiting the imprisoned; they have the spirit of Christ; but they are too conscientious to say that they believe in the creed, and so they stay outside. On the other hand, there are not a few in the church of Christ who are orthodox in doctrine and not in practice; who can subscribe to all the creed, but who give no hour of time to Christ's service, and very little money to Christ's treasury, and show very little of Christ's spirit in life. The creed is the test by which they have been measured by the church, and the creed is the test by which they have measured themselves.

I AM inclined to think that the greatest evil of all which has come into the Church of Christ in these latter days, by supposing the creed to be a test of membership, has been the reaction in many quarters against any creed, and the result an emotional, emasculated, invertebrate church that does not know what it thinks, that does not think anything, that has not any testimony to give, that has no commonalty of faith, that is simply an emotional body. The Church of Christ ought to know what it thinks. It is a testifying body; it ought to have a testimony to give; but the testimony which it gives ought not to be the test of membership in the body.

"SUFFER little children to come unto me and forbid them not, for of such is the kingdom of Heaven."

Imagine Christ standing at the door of the church, on one side, saying that, and the officers of the church standing at the door of the church on the other side, and saying to the children coming out of the Sunday-school, You cannot come in unless you believe in metaphysical statements of doctrine which the theologians themselves do not understand! Making the creed a test instead of a testimony has created divisions in the church; for the creed has not only been made a test, but articles have been added to it for the purpose of making the test more exclusive. . . . The church has been broken up into fragments, not by making long creeds, but by having creeds and by making the creed the test of membership.

The creeds of the future must grow out of the creeds of the past. But a creed is not a rock to which your ship is anchored, while it swings back and forth in the tide and the barnacles gather on its bottom. The creed is a seed planted, and out of that is to grow a nobler and a better creed. No new theology is worth having which cuts asunder from the past. No theology is worth the having which remains identical with the creeds of the past. The theology that is not a growing theology is a dead theology. Life grows.

Lowliness of spirit, meekness, mercifulness, peaceableness, are neither opinions nor emotions; they are compatible with a great variety of creeds, and are to be found alike in emotive and unemotive men; they

are dispositions to a certain type of activity. He goes on to urge on his disciples, not certain tenets, but certain courses of conduct, — they are to let their light shine, to seek kindly relations with offended brethren, to live purely in social and domestic relations, to keep from evil the tongue and the heart, out of whose abundance the mouth speaketh, to treat even their enemies with kindliness and to regard them with benevolence, to pray with simplicity and in secret, to give their lives wholly to God's service, not to worry, not to judge others, to treat all men with justice and good will, to measure other religious teachers by the kind of lives their teaching produces; and, finally, the sermon ends with the remarkable declaration that, "Whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man who built his house upon a rock." What is this but saying, by a figure impossible to misunderstand, that the foundation of character is not believing certain opinions, but doing certain things? What is it but saying that deed is the foundation and creed the superstructure, not creed the foundation and deed the superstructure?

To me Christ is less an object of knowledge than of simple reverence and love. If I take the words of the old creeds or the older Bible as philosophical definitions to be scientifically interpreted, some of them I should have to doubt; but if I take them as the expressions of an exuberant, loyal love, I rejoice in them. To me he is Light of Light and God of

God, very Light of very Light and very God of very God; to me he is the Wonderful, the Counsellor, the Everlasting Father, the Prince of Peace; before him I bow, crying out as I look up to his thorn-crowned brow and spear-pierced side, My Lord and my God! I know no reverence that goes beyond the reverence I give to him; no love I ever knew goes beyond the love I want to offer him; there is no loyalty I have toward any being, seen or unseen, known or imagined, that transcends the loyalty I wish to pay him. He is my Lord, he is my Master. I am sorry I do not understand him better; I am sorry I do not love him more; I am sorry my capacity for reverence is so slight; I am sorry I follow him so far off; for he is my all and in all; I have no thought of God that runs beyond him; no reverence or affection that ever transcends or can transcend what I want to lay at his feet.

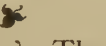
XIV

GOD

God and his truth and his law and his love are changeless, though our understanding of them is ever changing.

God is the Sun of righteousness; all life depends on him; and there is not a human virtue, not a human power, which is anything else than a fragmentary reflection of divine life borrowed from him.

The whole world seems to me to be seeking after God, and God seeking after the whole world. God seeking after men? Cannot he do everything? No! A mother cannot reveal astronomy to a babe four years old. God can reveal himself to us only so far as there is in us capacity to receive the revelation; and it seems to me that God is trying all methods, all plans, that he may reach the hearts of men and awaken them, and cause them to see that God is in his world, and that God is their friend.



What is the secret of life? The answer of religious faith in all ages has been — God. The tendency of modern science and modern philosophy is to the same answer. The universality of the divine presence and power is the affirmation of the One Hundred and

Thirty-ninth Psalm; the Divine Immanence is the conclusion reached from an inspection of all phenomena, physical and mental, by John Fiske in his "Idea of God." What the poets long ago perceived as in a vision, the scientists are coming to perceive as the result of their painstaking and unprejudiced investigations.

What is God? Power? No. Knowledge? No. Possession? No. What is God? Love. For here is One without power, and without intelligence, and without possession more than other men, even less than many; not so great a philosopher as Plato, not so powerful as Nero, not so rich as Crœsus, but God. Why? Because he loved as Nero never knew how to love, nor Plato, nor Crœsus, nor any man, nor any woman. Who is God? Love: it is love that has come. What is divine? Pity, compassion, sacrifice, love.

God is one who comes to earth, searches men out, suffers in their suffering, bears the burden of their sinning, and offers to fill them with himself that they may become like him. To see that God is such as this; to believe in him, open the heart to him, receive him, long to be like him; to love as he loves, serve as he serves, pity as he pities, suffer as he suffers, and redeem as he redeems, — this is to live; and he who in his aspirations and desires begins thus to live is at one with God. "Thus reflecting as a mirror the glory of the Lord we are transformed into the same

image from glory to glory, even as from the Lord, the Spirit."

In the thought of to-day God is not apart from nature and life, but in nature and life: creation is continuous; all events are providential; revelation is progressive; forgiveness is through law, not in violation of it; sacrifice is the divine method of life-giving; incarnation is not consummated until God dwells in all humanity and Jesus Christ is seen to be the first-born among many brethren. Then, when God's work is done, and he is everywhere, — as he is now everywhere but in the hearts of those who will not have him, — when he is in all human hearts and lives, as he has been in all nature and in all history, then will come the end, and God will be all and in all.

Paul affirms a sovereignty, superior to all human will and controlling all human life; but it is not that of an unintelligent necessity; not that of a terrible justice pursuing that it may punish; not that of an arbitrary, irresponsible, and partial Arbiter; it is a sovereignty whose source is love, whose end is mercy. The great ship in which we are embarked, that comes we know not whence, sails we know not whither, and is under commands that are not interpreted to us, is sailing to the harbor of a universal love. Love is Destiny, love is Fate, love is Sovereign. "God hath shut up all unto disobedience, that he might have mercy upon all. Oh, the depth of the riches

of the wisdom and the knowledge of God! Of him, through him, unto him, are all things. To him be the glory for ever and ever. Amen."

SHALL I say we are coming to think of God as dwelling *in* man rather than as operating *on* man from without? This might be taken to imply a denial or at least a doubt of God's personality and of man's personality as distinct and separate from God's, and this implication I vigorously and energetically disavow. If I speak of God in man, it is as one speaks of one soul working within another, so that the two personalities intermingle, the two lives are intertwined.

I BELIEVE that I am in my body, equally regnant in every part of it; but I am sure that I am something more than my body. I believe that God is in all phenomena, regnant in them all; but I believe that he is something more than the sum of all phenomena. He is more than any manifestation of himself. He is more, therefore, than the sum of all the manifestations of himself.

ALL this is that he may make that other and supreme revelation of himself in our own consciences; that he may enter into the temple of our own hearts; that he may sit at our fireside; that he may talk with us as a friend talks with a friend, face to face; that we may know him as one knows an intimate companion; that he may be to us "closer than breath-

ing, nearer than hands and feet;" that he may come to be "not so far as even to be near;" that he may be one with us and we one with him, as Christ was one with the Father. This revelation of himself which God has been carrying on from the beginning of creation down to the present time will not be consummated until he has reared out of these sons of clay children of God, like to the Christ, not only in the walk and the outer life and circumstance, but in this, that God is in them and they in God, in one sweet, sacred, perfect fellowship.

You and I, and such as you and I, are essential to the life of God. I dare to say it, though men may call it irreverent; you and I and such as you and I are essential to the life of God. For God is Father, and there is no father if there be no children. Lame they may be, and impotent they may be, and foolish they may be, and half-educated they may be, and sinful and erring they may be; but children are essential to the Eternal Father, and there can be no God who loves if there be not men and women separate from God, living by themselves, having their own individual personality, whom he can love and does love.

If God be our Father, there is a living person whom we can love and who loves us. God is not an abstraction. He is not an intellectual necessity. . . . If he is our Father, he is not a *somewhat*, but he is a *some one;* he is a person who loves us, and whom we can love.

If God is our Father, then doubtless God has, in some true sense, come into this world of ours. He has come to his children. He does come to his children. An absentee God might be God, but he would not be Father. If he were perpetually and always an absentee God, there would be nothing in him to answer to the instinct of a Father.

If we believe that this Infinite and this Eternal One is our Father, we shall expect that he will make some fatherly provision for his children. . . . We shall not believe that this is an orphan world; we shall see the witness of his presence. The world will be to us the good gift of the good God. It will not appear strange to us to say, Give us this day our daily bread, if we really first say, Our Father.

Surely, if we believe that he is our Father, we shall believe that he will care for our ignorance, our sorrows, and our sins; we shall believe that he sympathizes with us; we shall believe that he will help us out of iniquity into virtue; we shall believe that he will lift us up when we have fallen down.

More men have responded, a thousand-fold, I suppose, to the Parable of the Prodigal Son, which is but the word of love, than ever responded to threat of penalty. This was characteristic of Christ, that he saw in men the faith and the hope and the love, as the sun sees the life in the seed, as the skilled chemist sees the writing, invisible, on the parchment,

and then made men themselves see what was dormant within them. He brought the life and the immortality in man to light. In this was the secret of his power; in this was the secret of the power of the early church. He went everywhere, and his apostles went everywhere, saying to men, you are children of God. He did not argue this, he took it for granted. When ye pray, say Our Father. That was enough, and their hearts responded, and they began to say Our Father.

I THINK "our Father" is all the theology we want. But it seems to me that "our Father" carries with it all that we call evangelical theology. It carries with it belief in a personal God; the sense of the divine in humanity; the consciousness that every man's character is measured by likeness to God; belief in a revelation of God, in inspiration coming from God to man, in a God who provides for the necessities of his children; in a forgiving God; in the incarnation, — God dwelling in men and coming to be with his children. It carries with it belief in the Holy Spirit, — the Spirit of God that enters into the spirits of men and dwells with them and lives with them and animates them; belief in the forgiveness of God toward men in their sins and their errors and their blindness; belief in prayer, — the heart of God reached by us. It carries with it, above all, this: that God comes into the world, not that he may bring death, not that he may stifle men, but that he may give them life and give it more abundantly.

I think if we could take away doubt in the Fatherhood of God all doubts would be banished. If we could only say, "Doubtless thou art our Father," all the rest that is essential in Christian theology and all that is vital in Christian life would flow into our life and lie in our thinking. "When ye pray, say 'Our Father;'" when hereafter you do say, "Our Father," God grant that it may mean a little more to you than it has meant in the past.

If God is "doubtless" our Father, then you are God's child. You have in you something higher and better than anything you have yet reached; you have in you a diviner life. If God is love, and you are God's child, then there is in you the possibility of an infinite love, an infinite burden bearing, an infinite service, an infinite courage.

This is the first Easter message. You and I are sons of God. You Christian men, who have long walked in Christian ways, who have long followed Christ, you are sons of God. You who have just begun, you are sons of God. You who are questioning whether you will begin or not, you are sons of God. You who have never thought of joining the church, you who have never thought of being Christians, you who are satisfied to live your present life and be a mere machine for gathering gold or silver or printed paper money, you who measure a man by the amount of money he makes and not by the use he is able to put it to, even you are sons

of God. You proud people, you self-satisfied people, you young men who think that there is nothing in life but success, and nothing in success but dollar marks, you are sons of God. There is not a man so discouraged, so disheartened; not a man so self-conceited — and he is worst of all — who is not a son of God. There is something better in life for you than is bounded by the present horizon. There is something better for you than simply to delve and dig. You are immortal; you are a child of God. You have in you a faith though you do not know it; eyes though you have never opened them; the possibilities of a hope if you could only arouse it; a sleeping and splendid life — oh, that you would but let the Christ awaken it!

When I ask, What does it mean to be one with God? I say it means to stand related to the Eternal Father as Jesus Christ stood related to him. He breathes upon his disciples, and says, Receive ye the spirit of holiness. As the Father hath sent me into the world, so send I you into the world. What does this mean? What but this: That I in my little place, and surrounded by my little horizon, am to be what Jesus Christ was in the history of the whole human race. He manifested God to man; I am to manifest God to man; he paid the penalty for man's sins; I am to pay the penalty for man's sins. He is an example which other men can follow; I am to be an example which other men can follow. I am to do in my little sphere what he did in his large one.

That God is in men, that he comes to them, that he dwells in them just as far as they will let him dwell in them, — in the Greek, in the Jew, in the Christian, in the non-Christian, in the man who has heard of Christ, in the man who has not heard of Christ, that he dwells in men just so far as they open the doors of their hearts to let him in to dwell with them, that is what we are coming more and more to believe.

All the indwellings of God in man — imperfect, shadowy, fragmentary — focus themselves on and point to the One in whom God so dwelt that it could be said of him, in truth he was the only-begotten Son of God, the express image of his person and the brightness of his glory. Is this to drag Christ down to the level of ordinary humanity? It is to lift humanity up toward the level of Jesus Christ. Do I dishonor the pure gold by saying that gold is often found in alloy with common earth?

Unfortunately, we have not yet learned in theology to distinguish between the hypotheses and the certainties. We generally quarrel about the hypotheses. It is, for instance, a certainty, I hope in the experience of all of us, — certainly it must be a certainty in the experience of every minister, or he has no right in the pulpit, — that God is. God is not a hypothesis which the minister has invented to account for the phenomena of creation. He knows that there is a "power not ourselves that makes for righteousness," because when he has been weak that power has strengthened

him, when he has been a coward that power has made him strong, when he has been in sorrow that power has comforted him, when he has been in perplexity that power has counselled him, and he has walked a different path and lived a different life and been a different man because there is that power, — impalpable, invisible, unknown, and yet best and most truly known. But when he comes to ask himself for a definition of this power, for an account of its attributes, and its relation to the phenomena about him, he enters at once into the realm of hypothesis. We know God in his personal relation to ourselves. What he is in himself and what he is in his relations to the great universal phenomena, that is matter of hypothesis.

If a man is humble, God comes to him, God dwells in him, God lives with him, God companions him, God is his friend: if he is proud, he shuts God out.

God cares for all men; he cares for the Jews and for the Gentiles; he cares for the baptized and for the unbaptized; he cares for the elect and for the non-elect; he cares for those who have repented and are trying to live righteous lives, and he cares for those who have not repented and have not abandoned their sins, but are living sinful lives. He cares for them all, — the good and the bad, the elect and the non-elect, the baptized and the unbaptized, the Jew and the pagan: they are all his children.

WHY do you not see that all experiences lead you on and up to God? — that God is Creator, and manufacturing teaches you of him; that God is Benefactor, and distribution teaches you of him; that God is Teacher, and philosophy teaches you of him; that God is Lover, and love teaches you of him; that God is the Comforter, and sorrow teaches you of him; that God is Redeemer, and sin and repentance teach you of him; that all life-experiences are but ministers that lead you toward him.

FROM the earliest ages God has been coming into men; he has been dwelling in men; he has been brooding divine experience in men; he has been teaching them love and faith and hope, and they have imparted their faith and their love and their hope to others. Little by little, through fragmentary representations, God has been making himself known, in all ages and in all races, but most of all in the Hebrew race, and most of all in the prophets of the Hebrew race; but by various voices — imperfect voices; by various lives — imperfect lives. At last the fulness of time came; he came into the one incomparable life; he filled it as he had filled other lives; but this life he filled full to overflowing; in this life there was no subtraction; in this glass there was no blur; in this portrait there was no lineament lacking, no lineament inadequately drawn. God was in Christ redeeming the world unto himself; and he was in Christ that he might be in Christ's followers; might come into me; might come into you;

might inspire us with the strength with which he inspired Jesus; might lead us to live the life that Jesus lived; might give us a like courage; might cleanse us that you should be clean like him; might draw us with the like hope; might make us one of the great band of brothers of whom Christ was first-born; that he might inspire us to offer the prayer, that we might ourselves be filled with all the fulness of God.

THERE are not two kinds of divinity. If there are, then there are two kinds of God. That is polytheism. There is only one divine patience, one divine righteousness, one divine justice, one divine love, one divine mercy. The divinity in man is the same in kind as the divinity in Christ, because it is the same in kind as the divinity in God. We are made in God's image. That means that we are in kind like God. It is sin, and only sin, which makes us unlike him. We are children of God. That means that our natures are themselves begotten of him, flow forth from him. A sinless man would be the image of the Eternal Father, because the child of the Eternal Father, begotten of God. God has come into Christ and filled that one life full of himself, so that when you look at it you look through the glass and see the Father; and this he has done in order that he may come into your life and my life; in order that he may dwell in us and fill us full of himself.

XV

CHRIST

THIS is what Christ has brought into the world: Light, where darkness brooded; illumination and order, where was night and chaos.

WHETHER you believe in what is called the divinity of Jesus Christ or not, you have gotten all your ideas of God from Jesus Christ. Not all your impressions, not all your inspiration, but your definitions, your thought-impressions; they are not Mohammedan, they are not pagan, they are not Jewish, — they are Christian.

CAN you conceive what it would be to you if all your life you had dreaded an awful God, or bowed before a fateful God, or defied a hated God, or sought a hiding God, and then suddenly the curtain were reft aside and you saw this luminous figure of the living Christ, and over his head were written the words, This is thy God, O man?

WHEN I look at the one transcendent historical manifestation of God in Jesus Christ tabernacling in the flesh, there is no praise I would give to the Father that I will not give to him, no prayer I will direct to the Father that I will not direct to him, no reverence

I will show to the Father that I will not show to him; and yet, when I am asked of my philosophy, Is Jesus Christ God? I reply, God is more than the sum of all his manifestations, and, therefore, God is more than Jesus Christ. Jesus Christ is God manifest in the flesh, and God entering into that flesh in order that he may enter into the whole of humanity; God in man.

The other day I heard a minister say something like this: We worship God the Father; we have access to him through Jesus Christ the Son; we are inspired to worship by the Holy Spirit. Let those get help from such distinctions who can; they are no help to me. I do not think of the Father as sitting on the throne, and the Prince as waiting in the ante-room to take me to the Father, and the Holy Spirit, the messenger from the Prince, coming to tell me to enter and make the acquaintance of the Prince. There is but one God, and that one God is revealed in Jesus Christ our Lord, and all that I have to offer to the Eternal and the Infinite, and the otherwise unknown Father, I offer — would God it were more — to Christ.

The world could not understand God, and cannot now. He is too large, too pure Spirit (if you will), too transcending all our apprehension. How can the finite comprehend the infinite? Only can we understand so much of him as we ourselves are: his knowledge, by seeing a little way and understanding that

there is an infinite knowledge running far beyond; his love, by seeing a little way and knowing that there is an infinite love far beyond.

He who sees not God, but sees in Jesus Christ the "human life of God"; he who does not see the Infinite, but sees this finite manifestation of the infinite; he who cannot understand a Universal Love, but can comprehend love when it manifests itself on a little sphere and in a narrow life; he to whom the sorrows of life and the troubles of life are too great a problem, and who halts at it and yet can understand the splendid self-sacrifice manifested in this one single episode in human history, — he, receiving this human life, receiving this self-sacrifice, receiving this gentleness, this heroism, this courage, and bowing before it, receives God, bows before God, reverences God. If you cannot receive the Infinite, receive the finite manifestation of the Infinite.

He is the Son of God, because all his life is brooded by, begotten of, proceeds from the Father. Some of our life does and some does not. We walk in the world like Siamese twins, joined together, now speaking the life of God, and now speaking the life of the world. We are seventh of Romans, — flesh and spirit in combat with each other; sons of the earth and sons of God strangely commingled. He was the only begotten Son of God, because *all* his life flowed from the divine fountain and the divine source. This is the meaning of such declarations as that of

Paul: "In him dwelleth all the fulness of the Godhead bodily." He was One into whom the holy affluence of the divine nature was poured, that he might set it forth to men. This is the meaning of Paul's other declaration: "God was in Christ." Jesus Christ was the tabernacle in whom the self-revealing God dwelt, and through whom he revealed himself. In short, Jesus Christ was God manifest in the flesh, — that is, such a manifestation of God as was possible in a human life, a manifestation of what Dr. van Dyke has well called "the human life of God."

What is his relation to the Eternal Father? For myself, I say frankly, I do not know. What I do know is this: That there is no other life and no other manifestation in history, in humanity, in nature, in philosophy, in art, nothing else that so reveals to me the Eternal Goodness as does the life of Jesus of Nazareth. That is enough for me to know, and that I do know.

For forty years at least I have been making the life of Christ the centre of my study, — the Bible the book I have studied most, the New Testament that half of the Bible which I have studied most in the Bible, the life of Christ that portion of the New Testament which I have studied most in the New Testament, with such time, such patience, such interest and such enthusiasm as I could command, — and the more I have studied it the grander his life

has seemed to me, the more and more transcendent, the more and more wonderful, until it seems to me no longer unreasonable, — once I thought it was, or, at least, wondered whether it was, — it seems to me no longer unreasonable to believe that this good God, who has created the intellectual order in the material universe, who has created the moral order of the moral universe, who has spoken in fragmentary and broken voices and shown himself in shadowy lights, reflections from a mirror seen darkly in human experience, has shown himself to the world of men in this one central, splendid, lowly life.

It costs something to give life. And the great God above us — it has cost him something to give his life. It has cost him his Son; or, if we transfer the figure, it has cost the Son the crown of thorns and the cross and all the Passion to give himself. He is example, — showing what we may be; he is hope, — inspiring us with the ambition to be; he is still with us, pouring his life into us; he is the great sufferer and the great self-sacrificer, — pouring out his life-blood that he may give his life-blood to us.

Not till God is through with his work shall we see a man; and the world has seen only one true man, the man Christ Jesus. What is the relation between this God and this man? It is the relationship of the most intimate fellowship of which the human soul can conceive; one life dwelling in the other life, and filling the other life full of his own fulness.

No closer relationship between God and the human soul than that can be conceived. When this fulness has been realized, when we have the fulness of God in us, when God has finished the man, what will be the result in life? Just such a life as Christ lived, with all the splendor of self-sacrifice, all the glory of service, all the heroism, all the enduring patience.

After all, the one vital thing, the one essential thing, the one transcendent thing, is this: that Jesus Christ has brought us a new conception of God into the world; he has made us see that God is not mere force, — as the Phœnicians thought; not mere intellect, — as the Brahmins thought; not incarnate law, — as the Mohammedans thought: but that God is love. We can understand that which Christ teaches us; we can understand his relation to us; and that other side that reaches back to the Eternal Father I am glad to leave a solemn, awful, splendid mystery.

Our confession and our repentance are rooted in Christ; our thanksgiving culminates in him. We sing praise to our God; and we thank him for life, for health, for friends and home and children; we thank him for a free country and an unspotted name; we thank him for education; but more than for these, more than for any one of them, more than for all of them combined, we thank him for this: That he has come into the world in the person of his Son; that he has revealed himself to us; that he has made

clear his nature; that he has made it possible for us to come to him; that he is at one with us and we are at one with him in Christ.

If you want to know what Paul meant by "to live is Christ," turn to his Epistles and run through them. He writes to the Thessalonians about the future, and all he has to say is this: Christ is coming. He has to write to the Corinthians how they are to meet worldliness and corruption, and all he has to say to them is, "Christ crucified," — self-sacrifice; "manifested," — revealed in Christ. He writes to the Galatians, and what he says to them is: "Stand fast in the liberty wherewith Christ hath made you free." He writes to the Ephesians and Colossians, to whom the mystical philosophy has come from Alexander, and he says to them: Principalities and powers, and eons, — I do not care whether they are or not, Christ controls them; Christ rules them; they all belong to Christ. He has to write to the Philippians to acknowledge a missionary box, and his message to them is: "My Christ shall supply all your needs." Whatever he writes, the end of his letter is always the same — Christ. Everything comes from Christ; centres about Christ; ends in Christ. So in the Christian church, the creed is Christ.

As I read the story of Jesus' life these things stand out pre-eminent in it: First. Here was one who had in his consciousness the sense of the divine with transcendent power. He bore the same testimony

that Socrates did to his demon; that Moses did to his Jehovah; that Ezekiel did to the splendid cherubim; that Paul did to the flaming apparition on the road to Damascus; that Luther did to the voice that spoke to him; that I do to the voice that speaks to me. Second. Under the inspiration of this voice, guided by it, directed by it, controlled by it, mastered by it, he lived a life of love, — absolute, unsullied, quiet love, unhindered by passion, unchecked by selfishness, unpolluted by irritableness or ungodly life; a life of love in service, of love in service wrought in sacrifice, of love in service wrought in sacrifice culminating in death. Is there any higher conception of goodness than that? I can find none. I look in life, — I can see nothing better than this: Love, service, sacrifice. I look in nature, — I can conceive nothing better than this: Love, service, sacrifice. It is the whole trinity of noble living. All that is worthy in life is in those three words, | love, service, sacrifice.

He who was so poor that he knew not where to lay his head has diffused wealth throughout Christendom — making many rich! He who was so little known that no pagan history mentions his name has now a name that is above every name, at which every knee shall bow, and every tongue shall confess him to be Lord, to the glory of God the Father. By these facts we are to interpret these paradoxes of Paul: "As unknown, yet well known; as dying, yet behold we live; as poor, but making many rich; as having nothing, yet possessing all things."

It was nothing to Christ that he was poor. On the whole, the only way he could work was in poverty. And when men came to join him, he said, Leave your fishing nets and boats and follow me; and when the young man came who was rich he said to him: Sell your goods, give to the poor; take the same conditions that we have. It was nothing to him that he was shut out from the best society, he would have liked it; he would have enjoyed the best society. But he had settled once for all that he was in the world for a mission, and the best society of his time was against the mission; he was not haunted by questions of fear as to duty. The one line of duty was fixed, and along that line he marched with undeviating tread, Nothing could disturb it. When he went to Jerusalem, and Thomas said, "Let us go and die with him," he did not halt. When Peter said, God forbid that you should be crucified! he said, Get thee behind me, Satan! When he was preaching, and the people said, He is crazy, and his mother tried to get him away, he simply sent out word, my mother, my brother, my sister are those that do the will of my Father which is in heaven, and went right on.

Christ lived a joyous life. I know what the prophet says, — he was a man of sorrows and acquainted with grief; and I know how this aspect of his life has been painted and pictured and sculptured in the history and the arts of the church; but the prophet looked far across the centuries and saw the outward environment of a life lived in poverty, in sepa-

ration from that which is congenial, under circumstances which, but for the eternal purposes, would have been a life of sorrow and of grief. He could not look into the heart of this man. Do you not think this man believed what he taught? Do you remember what was one of his first messages? "Blessed are the meek, they shall inherit the earth. Blessed are the pure in spirit, they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are those that are persecuted for righteousness' sake, for theirs shall be the kingdom of heaven." That is what he said, and that is what he believed. And he carried in his life the joy of one who inherited the earth, and therefore did not need to struggle for it; who saw God, and therefore did not need to enter into the theological debates about him; who was happy in persecution for righteousness' sake, because persecution for righteousness' sake hastened on the kingdom of righteousness on the earth. I know what Isaiah said, — "man of sorrows and acquainted with grief," — but I also know that in the very last hour of his interview with his disciples, when he was about to go up to the crucifixion, almost his last word was: "My joy I give unto you." I know it is said that he wept, but never laughed. Yes, wept, but never for himself, never over his own sorrow; wept at the grave of Lazarus, as through that grave he saw the sorrows of other weeping ones through all the ages; wept, as out of the triumphal procession he looked down upon Jerusalem and saw the doom that awaited it; wept for

others; while his heart was full of the joy of self-sacrificing service for his God.

Living in the world, seeking to know his Father's will, seeking always to do it, seeing as his Father's will the building up of a new order and a new kingdom in the world, a kingdom of love and of righteousness and of purity, setting himself to this with a singleness of purpose that settled all questions of sacrifice instantly and forever, living this life joyously, referring to the sports of children, to the dancing and merry-making of the harvest, to the festival occasion, always with approbation, never with contempt, — this Christ, lived in the kingdom about which he taught. The kingdom of heaven was not to him a kingdom in the future to which by and by he was going, nor a kingdom up above him from which he had descended and to which he would return again; he lived in the kingdom of heaven. He was in it, and therefore he had the joy of it.

Christ lived a double life: he lived a life in the kingdom of heaven while he was living on the earth. He had not to go far to find his Father, as sometimes we have to go. He recognized the infirmities of men and told them to pray in spite of obstacles; but he never found an obstacle to his praying; it was easy to him. "I have meat to eat that you know not of," he said to his disciples; "you will scatter and leave me alone, and yet I shall not be alone, for the Father is with me." When they saw him transfigured on

the mountain top, they were not surprised; it seemed the most natural thing that this man who had walked with them as a man from another sphere should be seen for this moment as in the other sphere, transfigured, luminous. And so he lived a double life: for while he lived in the kingdom of heaven he lived on earth. Most human was he, most thoroughly human, ministering to men, coming down to men, really coming to them, really entering into their life, really sharing it, a man among men. No simple mover here and there as opportunity chanced for him, but one who of deliberate and set purpose entered into the human life and shared it with humanity.

God was in Christ. Why? Christ said of himself: "I am the door." A door is not to be simply looked at; you push it open and go in. Why was God in Christ? Why was Christ a door? In order that through Christ God might enter into the human race and the human race might enter into God.

If one takes up the Four Gospels and reads in them, or reads either one of them through, for the purpose of ascertaining what was Christ's method, the theological or the vital, one will probably be surprised to find how little of direct instruction in theology Christ's instructions contain. He calls his disciples to follow him, and it is not until they have followed him for a year that he even asks them what they think of him. He speaks to them of God as a Father, but it is not in a definition of God; it is in counsel how to pray.

CHRIST never argues the question of immortality, except to answer foolish objections brought against it by the Sadducees in a vain attempt to trip him up; he simply talks to men as though they were immortal, and treats all the affairs of this life as though there were an eternal perspective behind them.

CHRIST never once debates the question of the inspiration and authority of the Bible; he simply uses it to illustrate or to enforce his practical teachings concerning life and its duties.

NEARLY all Christ's instructions point to some activity; they are addressed rather to the will than to either the intellect or the emotions. His unmistakable object is to induce men to take some action, rather than to possess some emotion or to entertain some opinion or conviction.

CHRIST put a new ambition, a new heart, a new purpose, a new hope into men. Men said: "We cannot;" he said: "You can." The very command of Christ ought to be inspiration.

WE have a Leader; not a dead leader, either, — a living leader; a leader who is as truly a leader now as he ever was to the twelve of old; a leader as loyal to us as he was to them; a leader who knows a great deal better than we know how far we fall short of his ideal and our ideal; a leader who understands our successes and our failures; a leader who is never dis-

couraged or disheartened because of them, who never gives us up when we give ourselves up; a leader who still companions us and loves us, and is in the midst of us and who still leads us. The story of his life is the story, first of all, of a man; a man who shows how a man can love and serve, and how a man can die; and we hear him in his love and in his service and in his death, saying: "Follow thou me!" and we believe there is no life he has enriched we cannot enrich, no achievement he has accomplished we cannot accomplish, nothing which he has been we cannot be. He who healed the sick, he who preached the gospel, he who fed the hungry, he it is who said to us: "Greater works than these that I have done shall ye do," and we follow him, inspired by our loyalty and our love for and our trust in such a Leader as the world has never seen save in him alone.

All politics, all dignity, all education, all life, has its birth in Christ, its brooding in Christ, its culmination in Christ. To live is Christ.

Wherever, at mechanic's bench or merchant's desk, on sailing ship, in army ranks, at school-teacher's desk, in Christian pulpit, — wherever there is any man who has some fellowship with the Eternal, who draws from the Eternal some courage, some hope, some faith, some love, who cares not for the petty distinctions which separate men into sects and classes, but cares only for God, for love and hope and faith, —

wherever such a man, by hand and heart and eye and voice, ministers to the higher and the better life of men, there is the Christ to-day, still working, still loving, still hoping, still serving.

CHRIST is present; and though there are many to whom the intangible and invisible presence is unreal, there are many to whom he comes, as it were, in vision. Still he sends his messengers and missioners; men who have received his Gospel into their hearts, men who have had some vision of him, or got from others some vision of a vision of him; still he says to men: He that receives my messenger, my disciple, my gospeller, the one who is doing my mission, receives me.

THE man who sees in Christ Jesus the Mercy Seat, the man who believes that God is in the world setting the world right, the man who believes that God is in his own heart setting his own heart right and working with him, — that man finds all the foes and enemies of his life converted and made his friends: the temptations strengthen him; the sorrows enrich him; the loneliness brings him nearer to the companionship of God; yea, his very sins, failures, and shortcomings reveal to him the infinite mercy of the Father, and already here in this life he looks forward to the time when he shall awake in Christ's likeness and be satisfied; yea, when Christ himself shall look upon him and say: "I am satisfied."

THERE be many who wear the cross of Christ on their bosoms and say: We follow Christ, and are walking in the opposite direction; and there be those who never saw Christ who wear the cross of Christ in their hearts and not on it, and, though they know it not, follow him.

IF there are any who are carrying in their hearts sorrows for children or wife or friend or companion or country, who are bearing a heavy burden and keeping their faces bright and not letting others know they are bearing the burden, who are bearing one another's burdens, and so fulfilling the law of Christ, and yet, perhaps, not knowing it, or not considering that it is his law, — I wish I could make them see that they are doing what Christ did, in Christ's spirit, and that, whether they know it or not, it is the God in them who is giving them their courage. I am sure it would be easier for them to take up the burden and carry it if they had the companionship of a living and risen Christ in carrying it.

IT is for your benefit, says Christ, that I am going away; for if I do not go away the Holy Spirit cannot come to you. The very essence of this declaration is that it is better for the world that the manifestation of God should not be in visible form, should not be tangible, should not be such as we can see with our eyes and handle with our hands, — but that it should be spiritual. It is better, because, among other reasons, it can be universal. It is better than any

succession of epiphanies through human manifestations, because they would almost inevitably degenerate into idol worship, — in man worship. So long as God dwelt in human guise upon the earth, in Palestine, so long as that was the great manifestation of him, only a few men could be at his side, could hear his words, could look upon his life and share it with him. The ointment was in a bottle, — very precious the ointment and very precious the bottle; the crucifixion broke the bottle, and the perfume fills the world.

It has sometimes seemed to me unfortunate that the word Comforter is so universally used as the name for the Holy Spirit, for we have come to think of comfort as identical with consolation, and to think that the Spirit of God has come only to wipe tears away from the eyes in times of sorrow. But the word Comforter, as you know, properly means Strength-bringer, and the Greek word, of which it is a translation, Paraclete, means one who hears another's call. So the Greek idea is, God is now so near that any man may call him and he will hear the call; God is now so interpreted to men through Jesus Christ that any man may look upon him, any man may be a Moses and see God in the mountain top, any man may hear his voice, for wherever God speaks and man listens is the Holy of Holies, any man may receive the vision that Ezekiel received, any man may walk with God and know his presence. Or if you turn to the English word, the meaning is this: Wherever there is

weakness, whenever there is any need of any kind, there the Strength-bringer stands to give the strength and the inspiration that is needed.

THE Spirit is convincing the world of the truth and beauty of Christ's ideal, so that through the ministry of God in the hearts of men they are coming to understand the true ideal of righteousness, the ideal that is reflected in the glory of Jesus Christ our Lord.

I HAVE sometimes almost wished that we had had, in place of that Latin word Saviour, that plainer, simpler, Anglo-Saxon word Helper. Christ's saving is helping, and Christ's helping is saving.

CHRIST is present, certainly as a wonderfully increasing memory. America is fuller of Christ to-day than Palestine ever was. There is more of Christ's influence in the church and state and home than when he walked on earth and was cast out. Through all these eighteen centuries Christ has been growing in the world. We are all branches growing in him. The one transcendent doctrine of Christianity is "Christ is in us."

THE end is not yet. The book of Revelation is not a closed book. As the Old Testament was a preparation for the New, so the New Testament is a preparation for some disclosure of the glory of God not yet understood by us. Now, as in his earthly life, Christ walks incognito. How few there are who pierce the

disguise and comprehend his divinity! To many still he is but the son of a carpenter. To many still he is no Son of God. The revelation of divinity will not come to its completion until that disclosure which he has made of himself, in humbleness and in love, is supplemented and perfected by a revelation so splendid, so shining, so universal, that the men who will not see cannot help but see; and mankind, looking back from the splendid manifestation of divinity yet to be flashed upon a startled world, and connecting it with the manger, and the life of suffering, and the cross, will see the splendor of that earthly life, as they cannot see it until it is interpreted by the splendor of the celestial. Not by standing with our faces turned upward looking into the heavens are we prepared for some greater glory, nor yet by walking forward with our face always turned backward to Christ in the manger or on the cross, but with our expectant faces toward the future, believing that the hymn we love to sing, "Nearer, My God, to Thee," will yet find its fulfilment, and the hope and sometimes anguish of faith long delayed will find its answer in a revelation which no man can interpret because no man can understand.

XVI

THE KINGDOM OF HEAVEN

CHRIST'S mission was twofold, — individual and social; to make men worthy to be called the children of God, and also to make a state of society on the earth worthy to be called the Kingdom of God. This kingdom is a heavenly kingdom, because the source of its power is from above; it is an earthly kingdom, because the scene of its triumph is on the earth.

CHRIST was in the world: One who sought only to know what the Father's will was and to do it; one who found his Father's will to be the bringing about of a new and splendid kingdom on the earth, and who girded himself to that one purpose; one who set himself to that with a singleness of purpose, such as made all apparent self-sacrifice easy; one who in that singleness of purpose to do his Father's will in the bringing about of his kingdom upon the earth lived a human life, yet lived it with God his Father, carrying with him, not around his head an aureole of glory, as the ancient painters painted it, but around his whole person a luminous atmosphere of life and love that shone from him because God dwelt in him. With such a picture as this, only infinitely finer, grander, deeper, larger, and more celestial, John, the beloved disciple, John who knew him, John who

understood him better than anybody else, John who lay on his bosom, John who saw his divinity as no other person saw it, John said: "As he is, so are we in this world."

He was only at work in the world about three years, and that was not time enough to establish such a kingdom, to work such a revolution, to substitute hope in the hearts of men for dull despair, and love for selfishness, and faith for sensuousness; indeed, he said, more than once, that this kingdom of God or of heaven could not be made, but it must grow; it could not be manufactured, but it must be cultivated. While he still lived he called a few men about him to be his followers; that is, to unite with him in establishing and maintaining this kingdom of ordered love, this kingdom of heaven, this kingdom whose central principle is loyalty to God, doing not our own will, but the will of the Father who hath sent us, in establishing and maintaining this kingdom upon the earth; and when he died he left it as a heritage to them and those who should follow after him, to all those who had the vision to see the beauty of such a kingdom and the desire to accomplish it, and the heroism to undertake its accomplishment.

In the Sermon on the Mount, he guarded his disciples against the danger of trying to do two things at once. Do not, he said, imagine that you can build up this kingdom by taking for it a part of your time or giving to it a part of your energy. Make it

the first thing. Do not make the first thing getting clothes or shelter or food, the very necessaries of life; make the first thing building up and maintaining the kingdom of unselfishness, of love and faith and hope, the kingdom of heaven and of God; make it the first object of your life to build up and maintain this kingdom, as I have made it the first object of my life to build up and maintain this kingdom, and leave the other things to follow.

What is this kingdom of God, — this kingdom whose central principle is loyalty to God, this kingdom of heaven, this kingdom which is like the ordered love of heaven? What does it include? Is it something apart from us? Has it a territory of its own, and a time of its own, and a character of its own that distinguishes it from the common life? Not at all. The kingdom of God is to be a kingdom of God on the earth made out of human materials; it is to be a kingdom of the present society transformed by a new spirit. The kingdoms of this world are to become the kingdoms of our Lord and of his Christ, — this is the declaration.

If we look a little further in the Four Gospels, we shall find out what it was that Christ understood to be his Father's will. It was that he might establish a new social order on the earth, — what he called the kingdom of heaven or the kingdom of God. He made his disciples pray, "Thy kingdom come, Thy will be done, on earth as it is in heaven." His very

earliest preaching was "the kingdom of God is at hand." The first sermon of which we have any full report was a setting forth of the principles of the new kingdom of God which he had come to establish on the earth. His second great sermon, — a series of parables by the seashore, — relates to this kingdom of God, how it would grow up, what were its obstacles, what was the spirit and the power that would animate and control it. When he sent his twelve out on their errand, he told them to go, preaching "the kingdom of God is at hand." When he came to stand before Pilate, and Pilate said: Art thou a king? he said: I am; thou sayest truly, for this very purpose was I born, and for this very purpose came I into the world.

Paul tells us what the kingdom of heaven means: "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit," or, "in holiness of spirit." "Righteousness, peace, joy in holiness of spirit;" have you to die to get to heaven? I should like to know where you could expect to find in all the future a better chance to stand for righteousness, or a better place in which to stand for righteousness, or a time in which men were more needed to stand for righteousness, than in this very city of New York, at this very time, after this last election. Yet how many citizens are there who want to do it? How many Christians are there who really want to put on the armor and go out and stand for righteousness and truth and honor against

all corruption and all fraud and all dishonor and all attempts to loot government for personal pelf? That is heaven. Do you want heaven? Well, begin. You never will have a better opportunity.

WHAT is necessary to be done to make the kingdom of God on the earth? What sort of men and women must there be, and what should these men and women be doing? . . . Heralds to proclaim, teachers to instruct, warriors to fight, workers to afford it aid, — is this all? There is something a great deal more important than all these; it is the kingdom itself. . . . It is to be a kingdom of all things and a kingdom of all thoughts. It is a kingdom of God in the business, in the family, in politics, in society. Then the herald can go and say: Behold, there is a kingdom, come and join it; then the teacher can say: Behold, there is a kingdom, these are the principles of it, and thus are they applied to daily life; then the warrior can say: There is a kingdom worth fighting for, and for it I put on my armor and sacrifice myself and die if need be.

To seek first the kingdom of God and his righteousness is not to drop everything and go after what is called the conversion of souls. There are men who must drop everything and give themselves to bringing men into the kingdom; there are men who must drop everything and give themselves to teaching the principles of the kingdom; there are times when the patriot must drop everything and act as a soldier brave

and heroic for that kingdom when it is endangered; there are men who must bring their executive ability to bear to build up the kingdom in all its organic machinery; but far more important than these all combined is making the kingdom by living in it.

I IMAGINE you coming before me, and one after another saying: What shall I do, I want to seek first the kingdom of God? One says: I am a lawyer, what shall I do? I say: Go back to your office and carry on your administration of law so as to make justice regnant in the community. Another says: I am a merchant, what shall I do? and I say: Go back and write holiness on the bells of your horses; remember that your clerks are your brother men and treat them as brethren. Another comes and says: I am a manufacturer, what shall I do? and I say to him: Treat the workmen that are in your employ as your brother men, and ask yourself not the question what is the least I can possibly give them and the most that I can get out of them, but what is fair and right and reasonable and just as between man and man, what I would have them do to me if they were employers and I workman. And the mother says: I have my little children, what shall I do? and I say: Love your little children, teach them to love one another, walk your own way toward God and lead them by your hand toward God. Do not leave your children to seek first the kingdom of God, nor your store to seek first the kingdom of God, nor your office to seek first the kingdom of God, nor your place, wherever it is,

to seek first the kingdom of God, — the kingdom of God is needed, just where you are.

This is the kingdom of God: Righteousness, peace, joy in the holy spirit, holiness written on the bells of the horses, holiness engraved on the pots and the kettles in the kitchen.

Singleness of purpose settles everything. This is what Christ did: he did not go through the world lamenting that he could not have this luxury and that comfort, and so making sacrifices day by day and hour by hour. He once for all settled this: I am here to do the Father's will, to accomplish the Father's mission, to bring about so far as in me lies the kingdom of God on the earth; everything that helps that helps me, everything that hinders that hinders me.

To have such a spirit that what you have does not count as a possession, and what somebody else has that is greater does not count as something you are after, but what you have, and what you can get, counts as something whereby you can serve others, — do you really want it? I wonder how many men really do in their heart of hearts want the kind of spirit which would lead them to say: All that I have belongs to God. What is mine is mine, that is the American motto; what is mine is God's, that is the motto of the kingdom of God. If as you went to church somebody had come to you and said: I know an investment that will certainly pay you ten per cent

if you put a thousand dollars into it, you might not put the thousand dollars there, but you would be much obliged to your friend, and would say so. If another man should come and say: I know where you can give a thousand dollars, and it will do a great deal of good, I do not think you would be so much obliged to him, do you? But that is the kingdom of God. It is the chance to do good with money. That is heaven.

No man really says, openly and publicly: I cannot be a Christian because I have some houses; I cannot be a Christian because I am too poor; I cannot be a Christian because I have a wife and family. One man says: I cannot be a Christian because I do not believe in the Trinity; another man: I cannot be a Christian because I am not good enough; another man: I cannot be a Christian because the church is not good enough. These are the excuses which men actually make for not coming into the kingdom of God. Christ does not pay any attention to them. He does not really think they are worth answering, so he sweeps them all aside as false excuses, and comes at the heart of the real reason which keeps men from the kingdom of God, — property, business, society.

Come, everything is ready. But then, if you come, and if you have some property, you must bring the property with you. You cannot come into the kingdom of God and leave the property outside. If you

come and bring your property with you, you come bringing yourself and your property under the laws of the kingdom of God; and the law of the kingdom of God is that acquisition is a means, never an end. Property is an instrument to be used in God's service, not something to be used and spent by yourself. Do you want to come? Do you want to take all that you have, and all that you are, and lay them on God's altar? Do you want to say, that property which I have is not something I have in order to make more property, it is something I have to use for God's service and the service of my fellow-men? If you do, what is to prevent it? That is the way people will do when they get to heaven. Because one in the kingdom of heaven has more harps than another, he will not sell them at a higher price. In the kingdom of heaven men will not see how much they can get, but how much they can give, and how far what they have will go in rendering service. "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought equality with God not a prize to be reached after." That is heaven.

Not more clear is it that Cæsar thought to establish a kingdom of which he should be the head, that Kossuth thought to liberate Hungary, that Washington believed that he might establish a new free nation on this side of the Atlantic Ocean, than that Jesus Christ lived and suffered and died that he might bring a new organic life upon the world. Sometimes he

called it the kingdom of heaven, because it was the kingdom with which he was familiar. It was a kingdom of the celestial sphere; a kingdom of love and service, which is the law of heaven. Sometimes he called it the kingdom of God, because it was a kingdom in which all men's wills would be set, as his will was set, to do the will of the Father in heaven; in which the world would not be made up of many men with many minds and many purposes and many conflicting wills contending one with another, but in which the world would be made up with all men having one will, to do the will of the Father which is in heaven. This Christ was no mere good-natured philanthropist, travelling about from place to place, doing good as it was convenient, healing here a few sick, feeding there a few hungry, teaching a few ignorant. These were the incidents of his life. He came into the world to do his Father's will, and he understood that the Father's will was the establishment of a kingdom that might be called the kingdom of heaven. Since it centres around God as the planets centre around the sun, that might be called the kingdom of God. To this end he devoted himself with absolute singleness of purpose.

All separations which divide men into cliques and classes, and set them into antagonism to one another, are against the spirit of Christ; they are hindrances to the coming and the perfecting of his kingdom. To repair these fractures, to bring together those who were before separated, is to promote Christ's kingdom.

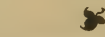
The time is coming when all mankind will recognize that such peace-makers are God's children, and are doing God's work. They shall be called the children of God.

The lesson is clear: whoever is trying in the name of Christ to cast out the evil there is in the world is a worthy comrade for every one else who is trying to do the same work in the same way. There is one bond of Christian union, and only one, — loyalty to Christ; not to a definition of Christ, that is to a creed; not to a form of Christian worship, that is to a ritual; not to a special organization founded to do Christ's work, that is to a church order: but to Christ. Whoever is trying to do Christ's work in Christ's spirit is a fellow-worker with Christ, and every Christian should be willing to work in fellowship with every other fellow-worker with Christ.

How can you expect in the celestial sphere a better opportunity for seeking peace, pursuing peace, maintaining the things which make for peace, than in this warring, jostling, contending society of ours in America? . . . The kingdom of God is peace, and the peacemaker belongs to the kingdom of God, and the man who, going everywhere, carries with him the spirit of peace, is in the kingdom of God.

"To live is Christ." All industry is Christ. The manufacturer and the farmer are creators, and could not do their work did not Christ's sun shine and

Christ's rain fall and Christ work with them. The merchant is a distributor. He could not distribute had not Christ made open the avenue through which the distribution should be carried on. The lawyer is administering justice. He could not administer justice if Christ did not brood a sentiment of justice in the hearts of men that is stronger than self-interest or pride or passion or any other human power. Politics is Christ. In the heart and thought of him who believes that to live is Christ, politics is Christ, and all questions have, in their last analysis, their relation to the kingdom which Christ came to bring upon the earth. Not how shall we build up the Republican party, not how shall we build up the Democratic party or the Prohibition party or the Populist party, not even, not chiefly, how shall we build up our own country, but this: how shall we so vote and speak and act and write as to bring on in the world and in the whole world, first of all in our own country, our own state, our own city, — for religion, like charity, begins at home, — but eventually in the whole round globe, — the kingdom of righteousness and justice and peace and love and mercy, the kingdom that Christ has come from Heaven to inaugurate on the earth.



We must establish courts of reason for the settlement of controversies between civilized nations. We must maintain a force sufficient to preserve law and order among barbaric nations; and we have small need of an army for any other purpose. We must

follow the maintenance of law and the establishment of order and the foundations of civilization with the vitalizing forces that make for civilization. We must constantly direct our purpose and our policies to the time when the whole world shall have become civilized; when men, families, communities, will yield to reason and to conscience. Then we will draw our sword Excalibur from its sheath and fling it out into the sea, rejoicing that it is gone forever.

Why do we wait for our heaven? Why? "Ye are come unto Mount Sion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." "Ye are come:" not by and by in some great judgment day shall we come, not by and by when God mercifully strips off from us this covering of our flesh, and our spirit is emancipated; now! now! we have come. The remedy for scepticism, and the remedy for sensuality and effeminacy and luxury, and the remedy for sectarian divisions and strife in the Church of Jesus Christ, is all one. It is the spiritual vision that knows and sees God, Christ, and immortality, and lives with him in the eternal life, here and now!

The kingdom of Christ offers a divine life and a divine Master to follow. There are some who hear

the voice and yet do not see the form; some who follow Christ and think they follow duty, and some who follow Christ and think they follow philanthropy. They are not the happiest; but I do not see how any man who believes that Jesus Christ came into the world to make a kingdom of God on the earth, who believes that through all these centuries he has been making a kingdom of God on the earth, that through all these centuries by gradual processes he has been substituting unselfishness for selfishness, and hope for dull despair, and faith for sensuousness, and that he can himself just where he is do something to help make this kingdom by himself, being a part of the kingdom, — I do not see how he can help living with joy in his heart and radiance on his face. Seek first this kingdom; seek it in your lives where you are.

Our citizenship is in heaven. The kingdom of heaven is among you. We have not to die to get there. It is love; you can love now. It is righteousness; you can arm yourself for righteousness now. It is peace; you can carry the spirit of peace with you now. It is hope; you can look forward with hope to that which is not seen now. It is service; you can give yourself to service now. The painters pictured Christ with a halo around his head. It was but a poor mechanical contrivance to interpret the sublime reality. He did not come from heaven to earth, he brought heaven with him to the earth; he walked in heaven, and heaven environed him; he lived in the midst of heaven while he was yet upon

the earth, and in service and in sacrifice for love's sake he found his heaven, and was the Son of God because he was the son of infinite, unfailing, ever-patient service.

"Come, ye blessed of my Father, into the kingdom prepared for you." Who are these? Why, those who saw men in sickness and visited them, in hunger and fed them, in nakedness and clothed them. This was the kingdom of heaven on earth. This will be the kingdom of heaven in heaven, — a better chance, a larger service. You have been faithful over a few things, I will make you ruler over many things. What is a ruler? A man who has an opportunity, a splendid opportunity, to bear the burdens of a great nation and render a great service through the opportunity which is conferred upon him. Have you to die for that? Are there no sick whom you can visit? Are there no hungry whom you can feed? Are there none in prison whom you can come to? Are there none suffering whom you can comfort? Is there no opportunity here in America for doing this service that belongs to the kingdom of heaven and is the kingdom of heaven? Must you die to find the poor and suffering and sick and needy? Those who minister to the poor, to the sick, to the needy, in Sunday-Schools and hospitals, have just begun the kind of joyous work that will belong to them in heaven. I wonder what will become of the man who, after he has done it for four or five years, says: I have served my turn, I want to stop! The king-

dom of heaven is love and joy and peace and service. It is here. Come, all things are ready, if you want it, *if you want it.*

It was a wonderful choice, this choice of these peasant men to receive the gift of the kingdom: wonderful when you consider what that kingdom seemed to be to the Leader who promised it. It was interpreted afterward by one of his disciples: "The kingdoms of this earth shall become the kingdoms of our Lord and of his Christ." . . . The influence has gone out from this band and overruns its boundaries. Belief in this Leader, belief in this good God that rules the world is no longer confined within the successors of this twelve. It runs far beyond, so that now it is difficult to tell who are within the fellowship and who are without it, because the creed of this Christian church has become the creed of every Christian community, and the principles of this Christian church are in some measure at least accepted by those who do not pretend to belong to it.

XVII

SIN AND FORGIVENESS

RIGHTEOUSNESS

I BELIEVE that God is the secret of all physical life and of all spiritual life; that all physical energies are different manifestations of one Infinite and Eternal Energy, and that all human faculties and powers are the offspring of one Infinite and Eternal Power; that God is in all his works and God is in all his children. In this fact lies the horror of sin. For sin is man's use of divine powers for undivine ends.

No man ever inherited sin. There is not any original sin. Men inherit appetites and passions, they inherit temptations, they inherit weaknesses and frailties and infirmities, but they do not inherit sin, and they do not inherit virtue. Virtue cannot be handed down from father to son. Character can be so wrought that it may be easier for your son to keep from falling into sin. Weakness may be handed down, so that it will be easier for your son to fall into sin, but virtue is victory by the individual himself over temptation that assails himself, and the victory cannot be fought by another and the defeat cannot be suffered by another. Men are neither born sinners nor born saints. Character does not depend on blood.

Sin is contempt of God's love. Repentance is a profound conviction of this sin, and a sincere and penitent return to him: not an airy, jaunty, careless going back, with the belief that nothing serious has happened and that the account is easily settled: no half-baked scone with emotions burnt out by revivals in the meeting-house, by sensationalism in the pulpit, by emotionalism from the choir, while practical life is left cold, selfish, unpalatable to our neighbors in daily conduct.

The only sin against God is inhumanity; for you can only injure God by injuring his children; the only repentance toward God is humanity, for you can only return to him by serving his children. In vain is church and prayer, in vain is praise and form of devotion if it does not inspire to an enthusiasm for humanity, if it does not inspire to a love of man, shown in justice, righteousness, and service.

One may be an evolutionist, he may believe that the individual emerged from a lower animal, he may believe the whole race has emerged from a lower animal condition, and yet he may believe that in this emergence every individual comes under divine law, and that every violation of that divine law is a sin, and every sin is a falling back into the animal condition, and the only hope of himself, and the only hope of the race, is in the power that shall lift him up and out of his lower self into his higher, truer, nobler self, until he shall be no longer a son of the animal, but in very truth a son of God.

Sin is not the same as punishment for sin. The New Testament says very little about saving men from punishment; it says a great deal about saving men from sin.

Drunkenness is always a sin, whether drinking is a sin or not depends upon circumstances.

Sins are individual, and Christ proceeded on the assumption that, if we can get rid of the sin in the individual, we shall get rid of the evil in the state; but if we leave the sin in the individual, all social reform will only result in a change in the form of social evil.

It is not in Cuba, not in Hawaii, not along the Canadian boundary, not with Spain or England or any foreign foe the chief battle is to be fought. They are our chief enemies who creep with slimy mark and poisonous purpose into the heart of the nation; who put their hand upon the throat of a great city, while they rifle its pocket with the other; they are the enemies who enter our own home and work evil, in luxury, licentiousness, and divorce; they are our enemies who enter our commerce with adulterated goods and poisonous drugs; they are our enemies who enter our own hearts and put there pride and selfishness and all damnable vice. Americans, guard your own!

Innocence, temptation, fall, sin, — this is the biography of every man, save only him who passed from

innocence to virtue through temptation, yet without sin. Man cannot grow from innocence to virtue without temptation; he cannot experience temptation without a possibility of sin, — that is, of yielding to temptation; and yielding to temptation is fall. Every man when he yields to temptation, and sins, falls from a higher to a lower, from a spiritual to an animal condition. He falls back from that state from which he had begun to emerge. It is true that the animal man is worse in his animalism than the animal from which he has emerged or is emerging. The ferocity of the tiger is no match for that of the ferocious man; the intemperance of the brute is far less than that of the brutalized man. How can it be otherwise when the higher powers which God has conferred upon him are subordinated to and made the instruments of his animalism?

Sin is not a means to good. It is not "good in the making." The fall is not a "fall upward." Every yielding to temptation is a hindrance, not a help, to moral development; but every temptation offers what, rightly employed, is an indispensable means of moral development. For all moral development is through temptation to virtue. There can be no virtue without temptation; for virtue is victory over temptation. An untempted soul may be innocent, but cannot be virtuous; for virtue is the choice of right when wrong presses itself upon us and demands our choosing.

Moral law is dependent upon moral development. What is right in one stage of development becomes

wrong when the individual has passed into a higher stage of development. The law of the animal is superseded by the law of the spiritual. This fact we all recognize. . . . We come to Mount Sinai when we come to the sense of right and wrong. Violation of this law is sin, and sin is fall, and fall is fall downward, not upward.

Mosaism had said: You must render yourself acceptable to God by obedience to law. Christ, in the Sermon on the Mount, declared that obedience to external law is not enough. A man might not commit adultery and yet might be impure. A man might not be guilty of profanity and yet might lack in simplicity of nature. A man might not kill, and yet be wrathful. Nothing, he said, will satisfy the law of God except purity of heart.

Nature, that is, God, implants in man himself the help-giving powers that remove disease; and, in addition, stores the world full of remedies also, so that specifics may be found for almost every disease to which flesh is heir. The laws of healing are wrought into the physical realm; they are a part of the divine economy; and shall we think that he who helps the man to a new skin and to a new bone cares nothing for his moral nature, and will not help him when he has fallen into sin?

The forgiveness of sins is no exceptional, episodical manifestation of a supernatural grace; it is the reve-

lation and effect of the habit of mind of the eternal Father toward all his children. The laws of forgiveness are a part of the laws of the Almighty and the All-gracious.

When Jesus Christ came to the world, he repeated the teaching of the Old Testament prophets. So far as we know, he never offered a sacrifice himself, and he never advised others to offer sacrifices. When men confessed to him their sins, he told them their sins were forgiven; never did he send them to the priest to make the offering for sin which, under the Levitical code, as under the pagan system, was regarded essential in order to secure the forgiveness of sin. He thus disregarded, though he did not directly assail, the pagan and the Levitical system. Further, he undermined it by denying its fundamental postulate. He always represented God as a Father who is ready at once to receive the erring child the moment he returns to his Father with contrition and confession.

Forgiveness is not dependent on repentance. The *effect* of forgiveness is; the *act* of forgiveness is not. "While we were yet dead in trespasses and sins, God for his great love wherewith he loved us quickened us together with Christ."

Forgiveness is not remission of penalty, though it may include that. Forgiveness is remission of the sin itself; and God is always lifting off the sins of the world. "Though your sins be as scarlet, they"

— *the sins themselves* — "shall be as white as snow." "This is my blood of the New Testament, which is shed for many for the remission of" — penalty? No! — "the remission of sin." I no longer believe that Christ died that he might bear the penalty which a just God must inflict because law required it; I believe he died that he might give life by his death, — the remission, not of penalty, but of the sin itself. "Behold," says John, "the Lamb of God which taketh away the sin of the world." Oh, how we belittle Scripture! I used to think that text meant, Behold, the Lamb of God which takes away some sins from some men, in some parts of the world. No! He is the Lamb of God, who is taking away *the* sin from *the* world, and when his work is done the end will be a sinless world.

The fires of God are merciful fires. He that is a consuming fire will burn on until he has consumed all our sins. He will cast into the depth of the sea, not the transgressor, but the transgression; and the transgressor, relieved of his burden, will be received into the newness of divine life.

That God is love, that sin is infidelity to love, that repentance is return to love, that love is the basis of the inspiration to repentance, and that not in blindness to evil, but in faith that it can be overcome, is the foundation of hope, — this is the message of Hosea.

The sinner may have no right to claim my forgiveness, and I may have no right to treat him as if he had not sinned; but, if I am merciful, I shall wish to forgive and forget. Justice treats men according to their deserts; mercy desires to treat them better than their deserts. This is Christ's new commandment, "That ye love one another as I have loved you."

The world has gotten a new experience because of Christ's death. We have a new sense of duty to our neighbor; we have learned to forgive one another; we have a new conception of social obligation. We are no longer studying merely how to avenge crime, but how to cure it. We are learning to see sin as Christ saw it, as an awful disease, and to feel respecting sin as Christ felt, — a profound pity. Our prisons are penitentiaries — in theory at least, places for the development of penitence; and the best overseers and the best wardens are trying to work out a system of criminal dealing along the line of redemption and purification.

It is for this the Christ is given us; it is for this the story of his life is written in these Four Gospels; that we may see what manhood is, that we may understand what a right man and a right woman are. It is for this he gives us a gospel of the forgiveness of sins, that we may disentangle the feet that are in the mire, that we may heal the sick, that we may give sight to the blind.

Society teaches us to hate the criminal; Christ teaches us to love and pity him. Society gives expression to its hatred in a system of vindictive justice; that is, in a system of penalties adjusted to express the degree of hatred which the wrong-doing perpetrated ought to excite. Jesus Christ bids us express love and pity in redemptive discipline, adjusted solely for the purpose of curing the wrong-doers and making them sane and healthy members of the community. Society bids us organize a punitive system for our own protection; Jesus Christ tells us we shall best save ourselves by seeking to save our neighbors. Society has great faith, in spite of years of experience, in the deterrent power of fear. Jesus Christ uses the deterrent power of fear very sparingly; relies himself, and bids his followers rely, on the inspiring power of hope and love, enkindling in the despairing and the outcast a new aspiration, and inspiring them to a new life.

Whenever any lost child of God comes to herself, she may arise and come to her Father.

This nineteenth century often represents morbid sentiments of pity. We are not so much concerned with the drunkard as with his headache and his misery. We are not so much troubled by covetousness as by poverty, and are more eager to form anti-poverty societies than anti-covetous societies. It is the evil which sins bring upon men that brings sorrow to our hearts rather than sin itself. Nor shall we

come into a moral state which is worthy of the children of God until we have taken these two factors, — wrath against sin and pity because of sin, — and found a way to unite them in one common experience. Not merely wrath against sin and pity for the sinner.

He who says, "I know no fear," is no hero. No man knows courage unless he does know fear, and has that in him which is superior to fear, and conquers it; so that out of the higher and nobler passion, — patriotism, love of children, love of truth or right, — there issues a power that subdues fear, and makes the man conqueror. For courage is caution overcome. So no man knows mercy who does not know how to hate sin. For mercy is hate pitying. It is the wrath of a great righteousness flowing out in a great compassion. It is the reconciliation of these two experiences, — the experience that hates, and the experience that pities; and because it hates will destroy iniquity, and because it pities will destroy iniquity.

We shall never enter into the mystery of redemption unless we enter in some measure into these two experiences of wrath and pity, and into the mystery of their reconciliation. We must realize that God has an infinite and eternal loathing of sin. If the impure and the unjust, the drunkard and the licentious are loathsome to us, what must be the infinite loathing of an infinitely pure Spirit for those who are worldly and selfish, licentious and cruel, ambitious and animal! But with this great loathing is a great pity. And the

pity conquers the loathing, appeases it, satisfies it, is reconciled with it, only as it redeems the sinner from his loathsomeness, lifts him up from his degradation, brings him to truth and purity, to love and righteousness; for only thus is he or can he be brought to God.

The Old Theology has, it seems to me, grievously erred in personifying these two experiences: in imputing all the hate and wrath to the Father, and all the pity and compassion to the Son. But the New Theology will still more grievously err if it leaves either the wrath or the pity out of its estimate of the divine nature, or fails to see and teach that reconciliation is the reconciliation of a great pity with a great wrath, the issue of which is a great mercy and a great redemption.

The hypothesis of evolution appears to me to interpret and illumine the doctrine of redemption as stated in the Bible, and the fact of redemption as experienced in life. There is no redemption without this threefold struggle: first, by the soul itself acquiring virtue in and by the very conflict with temptation; second, by some higher being, pre-eminently by God himself, laying down his own life that he may impart it to others; and lastly, struggle in the redeeming Spirit, whether human or divine, — a struggle between justice and pity, out of which emerges that mercy which satisfies justice by curing the wrong which has aroused the wrath.

Do you see the difference between these two conceptions? The one thought is: I am in danger of punishment — I will be saved from future punishment; the other: I am struggling with sin — I can be delivered from the sin. The one is, Jesus Christ has borne my punishment; the other is, Jesus Christ is bearing away my sin. He is "the Lamb of God that taketh away the sin from the world." The one is: the pain and sacrifice and suffering of Christ is necessary because the wrath or the justice or the law of God requires that somebody should be punished; the other is: the sacrifice, the blood, the suffering, the passion of Jesus Christ is necessary that we should be cleansed from sin. Jesus Christ has come into the world to redeem us from sin; this is the vital matter, not the other.

These three things Christ has come to do; I do not say that he does not do more; but at least these three things he has come to do. He has come to show us what manhood is; he has come to put in us the hope of attaining it; and he has come to give us help in accomplishing that hope.

You can know what Christ's death may be to you. If you have come with a burden, he can take it off. If you have come careless, he can teach you to know your need. If you are a sinner and know your need of forgiveness, he can bring you forgiveness and send you away rejoicing. If you have come with a hard heart, he can take the hardness and bitterness out, and

he can make you see that it is a splendid thing to suffer for one who does not deserve the suffering.

THE evolution of the spirit is itself redemption from the flesh. This redemption is like evolution, first, in that it can be accomplished only by a power working within. It is not by asceticism; not by starving the body; not by making it a poorer, a weaker, a feebler body; not by less body, but by a stronger spiritual nature. The power that is to redeem him must be a power working within, not without. The bird must peck its own way through the shell; the seed must break its own way through the soil; the butterfly must push its own way through the chrysalis. If you break the shell before the bird is ready to be hatched, it will be but a dead bird. So the soul must have within itself the power of its own deliverance. It is Christ *in* us who is the hope of our glory.

EVERY man is like a Samson bound by his enemies, and he must acquire the strength within himself to break the bonds. . . . Redemption is wrought *for* man by the spirit of God *in* man, making a man of him and giving him power to be master over himself. The control wrought by redemption is *self*-control.

THIS is redemption, — the development of the whole man. In it we come, through all the conflict of life, unto a perfect manhood in Christ Jesus, into clearness of vision, largeness of knowledge, strength of will. Redemption makes the very enemies of spir-

itual life instruments of spiritual life. Redeemed we become conquerors; nor is that all, "more than conquerors."

SALVATION is character. Nothing much depends on where we are, everything on what we are. Not on our condition, but on our character, does life depend. Although it is true that under God's government, in the long run, penalty follows sin; although it is true that, under God's government, happiness, the highest type and form of happiness, follows virtue and goodness; the goodness is not for the happiness, the goodness is for its own sake. It were better to be a righteous, honest, true, virtuous, good man and suffer eternally than to be a mean, ignoble, despicable character and be clothed in fine linen and fare sumptuously eternally.

WHEN Christ, our Heavenly Master, looks out of heaven and says to us: Follow me, I know, because he says it, that I can; when he says to me: "Be like me," I know, because he says it, that I can. Christ like ordinary men! No; but ordinary men can become like Christ.

WHATEVER life you are living, whoever you are, whatever you know or do not know, whatever work you have done or are not doing, whatever sins you have committed, or are committing now, you are the children of God. You may turn away from your Father and abandon him and refuse his authority,

but still you are the children of God. You can break the moral relationship, but you cannot break the other, — that is indissoluble, unalterable. You are the children of God.

Righteousness depends upon the supremacy of conscience in all the phases of life.

Jesus Christ's object was not to save some — few or many — from a wicked and lost world; it was to recover the world itself and make it righteous.

In his life work he was more than a social reformer, — he was a social revolutionist. His methods were spiritual, not temporal; peaceful not warlike; but his object was revolution.

The result of a narrow conception of God is always a narrow conception of humanity and a narrow conception of righteousness.

Patience is divine, hope is divine, purity is divine, righteousness is divine, love is divine. There are not two kinds of patience, hope, purity, righteousness, love, — one of which is divine, the other human. What is the meaning of Paul's teaching but this: that we are to have the patience of Christ; that we are to have the righteousness of God; that we are to be pure even as he is pure; that the divine qualities in us are to be transcripts, reflections, repetitions, of the divine qualities in the Everlasting Father.

WHAT do the Four Gospels give us? The story of a life, the portrait of a man, the revelation of a person. In this life, this man, this person, Paul says, God's righteousness is revealed. Would you know God's true character? Read that story; see how Christ lived, how he loved, how he sacrificed himself, how he cared for men, what he was, — and then understand that this is our God; this Christ shows what kind of righteousness God possesses: not a righteousness that must be satisfied by blood in order that he may be appeased, but a righteousness that comes down from heaven to earth and fills the earth with the glory of his self-sacrifice that he may gather men to himself.

THE righteousness of God is God's own character which he gives. He does not impart something apart from himself; he imparts himself, and there is no grace of character in himself which he is not ready to impart. God gives his own life to men; he pours himself into men. When Paul says we are righteened by God's righteousness, what he says is this: We are made right in ourselves, and we are brought into right relationship by God, because God will pour *himself* into us the moment we are willing to receive him.

GOD has foreseen in man a possibility which men never see in one another nor in themselves, — a possibility of being finally so conformed to the image of Christ that Christ will be but as the firstborn among many brethren; so that they will be in the Father as

Christ is in the Father, and have given to them through him the glory which the Father gave to the Son. Foreseeing this possibility, the Father determines to make it a reality, and, determined to make it a reality, he calls humanity to him that he may achieve this result in them; and, having called them to him, he rightens them; and, bringing them to himself, and bringing order out of their moral chaos in themselves and rightening them, he will glorify them and finally present them faultless before the throne of his grace with exceeding great glory.

This consciousness of righteousness and this consciousness of a somewhat or a some one that is a power on behalf of righteousness, is the most universal consciousness, on the whole, in human history. It is true that this sense of a power bringing help and strength comes through many phases and in many interpretations. All the more evidence of the reality! If there were but one voice, if it spake with but one utterance and in one dialect, if it showed itself in one form of experience only, we might well think it was one single human quality, handed down from father to son through successive generations. But the very variety of the dialect is witness of something outside of man that speaks.

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Problems of life
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